

School of Theology at Claremont



1001 1425452



The Library  
SCHOOL OF THEOLOGY  
AT CLAREMONT

WEST FOOTHILL AT COLLEGE AVENUE  
CLAREMONT, CALIFORNIA









ARCHAIC CLASSICS.

---

EGYPTIAN GRAMMAR.





135  
R4

ARCHAIC CLASSICS.

---

AN

# ELEMENTARY GRAMMAR

OF THE

ANCIENT EGYPTIAN LANGUAGE,

IN THE

HIEROGLYPHIC TYPE.

BY

P. LE PAGE RENOUF.

ONE OF HER MAJESTY'S INSPECTORS OF SCHOOLS.



Multæ terricolis linguæ, cœlestibus una.

LONDON:

SAMUEL BAGSTER AND SONS,

15, PATERNOSTER ROW.

[*All rights reserved.*]



DEDICATION.

---

TO

SAMUEL BIRCH, Esq., LL.D.,

THE PARENT IN THIS COUNTRY

OF A SOUND SCHOOL OF

EGYPTIAN PHILOLOGY;

BY HIS DEEPLY OBLIGED AND

GRATEFUL FRIEND,

THE AUTHOR.

LONDON. *September, 1875.*

Theology Library

SCHOOL OF THEOLOGY

AT CLAREMONT

California



# CONTENTS.

---

	PAGE
PREFACE ... ..	i
Hieroglyphic Signs ... ..	I
„ Vocabulary ... ..	3
Nouns and Adjectives ... ..	II
Numbers ... ..	13
Ordinals ... ..	14
Pronouns ... ..	15
Prepositions ... ..	20
Adverbs and Conjunctions ... ..	31
Interjections ... ..	46
Verbs ... ..	47
Forms ... ..	61
Concluding Observations ... ..	65







## P R E F A C E.




---

THE Elementary Grammar contained in this volume is available for all hieroglyphic texts written whilst the old Egyptian was still a living language, and the hieroglyphic system of writing continued in its original purity. It is of the utmost importance that the student should begin with these texts, for although the vocabulary and grammar of the later inscriptions resemble those of the better period, as closely as modern Latin does that of the ancient, and although the contents of these inscriptions are often of the highest historical and archæological interest, the hieroglyphic system which they exhibit is extremely corrupt, particularly in the Roman period; it confounds articulations which the ancient Egyptians scrupulously distinguished, signs originally syllabic are used with purely alphabetic values, the ancient values are sometimes ignored and entirely new ones substituted. When the original system is more thoroughly known, the corruptions which it has suffered will be readily learnt.







A complete list of the hieroglyphic characters, together with their values in the "base" as well as in the better periods, forms a book by itself of a certain bulk. Such a book has been separately published by Dr. Brugsch, in a convenient form and at a moderate price. I think it sufficient to refer the student to that publication. A similar list appended to this volume would necessarily be all but identical with it.

The present work is intended to supply a want which in this country is daily felt more and more, and in no spirit of rivalry with the excellent works already published by revered friends and teachers of mine, for whose scientific authority I have the deepest respect, even when I am compelled to depart from it. In the present state of the science, new facts are constantly presenting themselves on a field already too extensive to be mastered by a single enquirer, and it is impossible that the same rays of evidence should fall upon different minds with exactly the same force. I will refer to two instances in point.





Since the first portion of this Grammar has been in print, a very able young Russian scholar, M. Golenischeff, has discovered evidence which, if confirmed by other evidence, would prove that the pronominal suffixes  and  were pronounced *tnu*, *snu*. It is no doubt quite as natural that M. Golenischeff should attach the greatest importance to this discovery, as that others should be sceptical, not as to the facts referred to, but as to their real bearing. But this scepticism would soon be dispelled were fresh evidence in the same direction to be discovered.

On the other hand, most scholars now read the sign  *sep*, or *seps*, whilst I adhere to the old reading, *as*. There is no doubt whatever that in the *latest* times of hieroglyphic writing, the very ancient word  *seps* was written . But the evidence which proves this cannot set aside a mass of evidence quite as conclusive of another value of the sign at a more ancient period.















1. We have the following variants of a passage of the Book of the Dead, chapter xv. line 15 :



                      according to some papyri,













                      according to others ;

from which follows the equation   =   = *as*.



2. Mr. Goodwin having made light of the variant  =   on an ancient monument of the British Museum, Dr. Lauth has quoted a tablet at Vienna in which    is substituted for    as *pen* in the same well-known invocation. As quoted by Dr. Lauth, this evidence would alone be perfectly conclusive, for the sign  has the well-known syllabic value *as*. I am, however, informed that the sign which really follows  on the Vienna tablet is . This diminishes the cogency of the proof; but as there can be no doubt that  is an ignorant blunder, there is as little doubt in my own mind that it is a mistake for .

3. The Coptic word corresponding to the hieroglyphic   in the sense of "precious" is **ACOT**.

Here we have a consilience of evidence which is still further strengthened on examining the rival value *seps*. In the Roman period,  stood for *sep*, not *seps*.\* The word   *sep*, signifying statue, appears to me to be fatal to this reading, for even in the Rosetta inscription the word for statue is  . Whence comes the  *s*? Dr. Brugsch has explained it as a quasi-reduplication of the  *s* at the beginning of *sep*. But, if this be granted, how shall we explain the second  in   , which is the commonest form of the word in the earliest monuments? No reduplicated form is susceptible of still further reduplication. The truth is, that whereas the evidence of the Roman period proves  to have a syllabic value ending in *p*, the ancient evidence proves it to have a syllabic value ending in *s*. The evidence is true in each case, but only as far as it extends. There was an ancient value *as* and an extremely modern one *sep*, and we have no reason to use the latter except for the monuments of the base period.

I have spoken at length of this example for the purpose of showing that it is not out of ignorance or ill will that a few signs have values assigned to

\* This is proved by Dr. Brugsch, *Zeitschrift für ägyptische Sprache*, 1867, p. 97.

them in this volume which are not yet universally accepted as the true ones. Nor is it upon light grounds that on the general theory of Egyptian Grammar, as well as upon matters of detail, I have sometimes felt compelled to follow my own lights. But in a work of so elementary a character as this, I have abstained from putting forward views peculiar to myself, except when I should otherwise have been compelled to give rules which appear to rest upon insufficient evidence.






























This volume will be followed, as soon as health and time permit, by a Chrestomathy of Egyptian Texts, accompanied by a transliteration in Roman Characters, and as literal translations as the diversity between the Egyptian and the English language admit.



## EGYPTIAN GRAMMAR.

---






Hieroglyphic signs are either *phonetic* or *ideographic*. Phonetic signs are either purely *alphabetic* or *syllabic*. The purely *alphabetic* signs are as follow :—

<i>Vowels</i>	-	 <i>ā</i> ,  <i>a</i> ,  <i>ā</i> ,  or  <i>i</i> ,  or  <i>u</i> .
<i>Labials</i>	-	 <i>b</i> ,  <i>p</i> ,  <i>f</i> .
<i>Liquids</i>	-	 or  <i>m</i> ,  or  <i>n</i> ,  or  <i>r</i> .
<i>Palatals</i>	-	 <i>k</i> ,  <i>k</i> ,  <i>q</i> .
<i>Gutturals</i>	-	 <i>h</i> ,  <i>h</i> ,  <i>x</i> .
<i>Sibilants</i>	-	 or  <i>s</i> ,  <i>ś</i> (=English <i>sh</i> ).
<i>Dentals</i>	-	 <i>t</i> ,  <i>t</i> ,  <i>θ</i> ,  <i>t</i> .






It is an important characteristic of the language that the medial letters *b, g, d, z*, are wanting. The Egyptian *b* is a breathing like the modern Greek *β* or our *v*.





There is no distinction between *l* and *r*.


Vowels are very commonly omitted in writing, except at the beginning of a syllable. The omitted vowels are conventionally transcribed by the letter *e*.


All the other Egyptian phonetic signs have *syllabic* values which are resolvable into combinations of the letters of the alphabet just given. Thus  *ab*,  to  *am*,  to  *anx*. The number of these syllabic signs is large, but each of them is restricted in its use to a limited


number of words, and it is from alphabetically-written variants of these words that the values of the syllabic signs are discovered.


The syllabic signs are very commonly accompanied by one or more of the letters which they represent, *e.g.*,  *ab*,  or  *am*,  or  *anx*. In examples like these the alphabetic signs are called *phonetic complements*.

Almost every Egyptian word is followed by an *ideographic* sign, which is either the picture of the object spoken of, or a conventional symbol of the class of notions expressed by the word. The word *ah*, an ox, for instance, may be written  or , the sign  being the picture of the animal, and  a *hide*, being the recognised symbol of all quadrupeds. These two kinds of ideographic signs, when placed at the end of words are called *determinatives*. Those of the first kind we shall call *ideograms*, those of the second *generic determinatives*.


 is the generic determinative of all actions performed by the mouth, such as eating, drinking, speaking ;

 of words implying motion ;


 of words implying strength ;


 of light and of time and its parts ;


 of darkness ;

 of trees ;


 of objects in wood ;


 of minerals ;


 of stone ;


 of plants ;

 of countries ;


 of towns ;


 of houses or parts of a house ;


 of water ;

 of negation or privation ;

 of knowledge or design ;

 of evil ;



















 of men ;

 of gods.

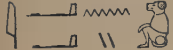
























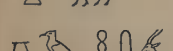




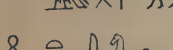







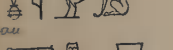




The number of these determinatives is very considerable.\*

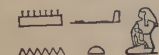
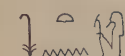
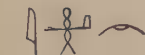
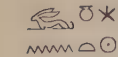
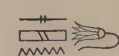
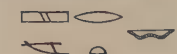
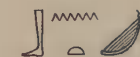
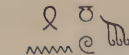
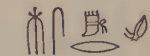
An Egyptian word may be expressed by its ideogram alone, which in such

\* Lists of these and of the syllabic signs with their values will be found in Bunsen's *Egypt*, 1st vol., E. de Rougé's *Chrestomathie* 1er fascicule, and Brugsch's *Verzeichniss der Hieroglyphen*.

a case acquires a phonetic value. Thus the sign  by itself may stand for the word *âh* which signifies 'ox.' It is in this way most probably that all the signs which we call syllabic have come to be used phonetically. Thus the word *sba*, 'a star,' is written  \*, or simply \*. But in the word *sba* signifying 'a door' and which is often written \*  ,  \* ,  \*  or  \*   the sign \* is used as a purely syllabic character of the value *sba*, accompanied by phonetic complements. In the word   *âb* signifying 'a kid,'  is the natural ideogram. But in     *âb* signifying 'thirst' the same sign is found merely on account of its syllabic value *âb*. Signs used in this way are called *determinatives of sound*.

The following short vocabulary will serve to illustrate the hieroglyphic system of orthography:—

	âââni	<i>ape</i>	  	apt	<i>duck</i>
	âua	<i>ox</i>	  	bauk	<i>hawk</i>
	âh	<i>ox</i>	   	nerâu	<i>vulture</i>
	behes	<i>heifer</i>	 	texi	<i>crane</i>
	mas	<i>calf</i>	 	sešh	<i>bird's nest</i>
	ba	<i>ram</i>	 	rem	<i>fish</i>
	ât	<i>goat</i>	 	tebat	<i>fish</i>
	kahes	<i>oryx</i>	   	emsuh	<i>crocodile</i>
	hetrà	<i>horse</i>	  	hfi	<i>snake</i>
	mâu	<i>cat</i>	  	fent	<i>worm</i>
	tesem	<i>hound</i>	   	t'art	<i>scorpion</i>

āf      *bee*reθ      *mankind*se      *man*set      *woman*nexen      *babe*menāt      *nurse*hemet      *wife*menfat      *soldier*suten      *king*tut      *statue*texen      *obelisk*pet      *heaven*rā      *sun*āāḥ      *moon*sba      *star*hru      *day*ḳerḥu      *night*unnut      *hour*renpit      *year*trā      *season*tā      *earth*mā      *water*sexet      *field*šen      *tree*nehat      *sycamore*bener      *palm tree*ḥerer      *flower*sešen      *lily*uāa      *boat*urerit      *chariot*šemert      *bow*sti      *arrow*bent      *harp*māḫait      *balance*tā      *head*ṭehant      *forehead*ḫeft      *face*šennu      *hair*mestēr      *ear*ānḥu      *brow*


















	spet	<i>lip</i>
	feṇṭ	<i>nose</i>
	neḥbet	<i>neck</i>
	qāḥu	<i>shoulder</i>
	ḳabu	<i>arm</i>
	ermen	<i>arm</i>
	menet	<i>breast</i>
	ḫat	<i>belly</i>
	reṭ	<i>foot</i>
	ānem	<i>skin, colour</i>
	teḥer	<i>hide</i>
	teṇḥ	<i>wing</i>
	āt	<i>limb</i>
	āuf	<i>flesh</i>
	snef	<i>blood</i>
	tā	<i>bread</i>
	ārt	<i>milk</i>
	ārp	<i>wine</i>
	ḥeqt	<i>beer</i>
	ḥebs	<i>clothes</i>






	pa	<i>house</i>
	āneb	<i>wall</i>
	teṁā	<i>town, village</i>
	uat	<i>way</i>
	mātennu	<i>road</i>
	āner	<i>stone</i>
	nub	<i>gold</i>
	ḥat	<i>silver</i>
	ḫemt	<i>copper</i>
	ḫet	<i>fire</i>
	sāti	<i>flame</i>
	neb	<i>lord, master</i>
	bak	<i>servant</i>
	ḫerui	<i>enemy</i>
	nefer	<i>good</i>
	bān	<i>bad</i>
	āa	<i>great</i>
	urā	<i>great</i>
	ket	<i>small</i>
	neṭs	<i>inferior</i>






	next	victory, victorious		ās	call
	user	rich, powerful		semā	till
	pehti	strength, strong		ṭebḥu	pray
	men	pain, painful		ām	eat
	mer	sick, suffering		surā	drink
	ābs	white		tepā	taste
	kam	black		senq	suck
	ṭešer	red		ḥeqr	hunger
	qennu	many		āb	thirst
	neb	all		uaua	think
	nehau	few		neham	rejoice
	un	be		rem	weep
	ḫeper	become		kaṭ	sleep
	ānḫ	live		nehes	awake
	mut	death, die		āḥā	stand
	snā	breathe		ḥemse	sit
	maa	see		kes	bend
	seṭem	hear		sṭer	lie
	tēt	speak		i	go
	kre	be silent		hab	send







	sper	<i>approach</i>		ḥat'	<i>light</i>
	ān	<i>turn</i>		āhā	<i>duration</i>
	sexsex	<i>flee</i>		urše	<i>observation</i>
	χera	<i>fight</i>		ḥeḥ	<i>time everlasting</i>
	sexer	<i>overthrow</i>		tetā	<i>time everlasting</i>
	sexet	<i>capsize</i>		ḥatui	<i>rain</i>
	seḥer	<i>drive off</i>		bu	<i>place</i>
	χesef	<i>repel</i>		χeχ	<i>throat</i>
	χatbu	<i>kill</i>		nes	<i>tongue</i>
	χet	<i>cut</i>		suḥt	<i>egg</i>
	ḥu	<i>beat</i>		ābti	<i>east</i>
	hab	<i>plough</i>		āmenti	<i>west</i>
	asχ	<i>mow</i>		qa	<i>height</i>
	ṭā	<i>give</i>		t'et	<i>depth</i>
	śep	<i>receive</i>		heh	<i>fire</i>
	mer	<i>love</i>		iā	<i>wash</i>
	mest	<i>hate</i>		āχen	<i>close the eye</i>
	ka	<i>bull</i>		pset	<i>shine</i>
	kekui	<i>darkness</i>		uben	<i>shine forth, rise</i>

The letters are read in the order in which they are written. In the lapidary style, however, or in ornamented texts, the order of the signs is sometimes made subordinate to notions of symmetry. Thus  is found instead of  *hetem*,  instead of  *āpu*,  instead of  *usexet*,  or  instead of  *sebexet*. The two signs  of the letter *i* are very frequently divided from each other by one or more small letters, which take precedence of it in the real orthography; thus  for  *ki*,  for  *χepi*. The feminine ending  *t*, is often placed before ideograms the top part of which project over the base, as in  *netārit*, a goddess,  *māt*, a mother.

The sign  in the middle of a word indicates the end of a syllable, as in  *gar-natā* (the Aramaic word ) the river Orontes. The consonants between which it is placed are often assimilated. Thus the proper name *Karre* is written both  *kan-re* and  *kare*.

The gemination of letters is not expressed in writing. When the same consonant is repeated the intervention of a vowel must be understood; e.g.,  *ārere*, grapes, Coptic  *benene*,  a gem,  *hrere*,  a flower.

A short vowel must be understood to precede the single consonant in the words  *em*,  *en*,  *er* (as in the Coptic  *îr*, *êr*) and in a few words beginning with the same letters.

Egyptian words often begin with two consonants, which sometimes produces a harsh or disagreeable sound. In cases of this kind it is not unusual to find (as in Hebrew) a second form of the word beginning with a vowel intended to support the first of the two consonants.

We find among other instances—



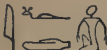











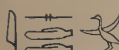
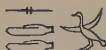







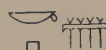


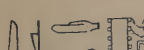
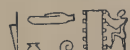
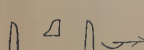







āfu

by the side of



ftu

four

	âṯe	by the side of		ṯe	<i>faint</i>
	âpten	" "		pten	<i>this, these</i>
	âhti	" "		ḥti	<i>throat</i>
	âḫmiu	" "		ḫmiu	<i>ignorant</i>
	âḫtu	" "		ḫtu	<i>things</i>
	âsmu	" "		smu	<i>name of a metal</i>
	âṣṯeṯ	" "		ṣṯeṯ	<i>tremble</i>
	âtfe	" "		ṯfe	<i>father</i>
	âtmu	" "		tmu	<i>name of a god</i>
	ât'ra	" "		t'ra	<i>wall, fortress, prison</i>
	âkpi	" "		kpi	<i>cloud</i>
	âkre	" "		kre	<i>silent</i>
	aktenu	" "		kte-nu	<i>build</i>
	âqra	" "		qra	<i>bolt</i>
	âḫna	" "		ḫna	<i>enclose</i>
	âsmer	" "		smer	<i>a mineral</i>
	âśpa	" "		śpe	<i>festal garment</i>

	âtma	by the side of		tma	<i>purse</i>
	âtne	” ”		tne	<i>listen</i>
	atnet	” ”		tnet	<i>cut</i>
	âtru	” ”		tru	<i>season</i>
	atru	” ”		tru	<i>end</i>



## NOUNS AND ADJECTIVES.

There are two genders in Egyptian. Feminine nouns and adjectives usually, but not invariably, end in  $\triangle$ , as  $\text{𓂏} \triangle \text{𓂏}$  *sent* a sister,  $\text{𓂏} \text{𓂏} \triangle$  *χaret*, a widow,  $\text{𓂏} \triangle$  *nefrit*, good,  $\text{𓂏} \triangle$  *āat*, great.

Plural nouns and adjectives usually end in  $\text{𓂏}$  *u* or  $\text{𓂏} \text{𓂏}$  *iu*, and take the sign  $\text{𓂏}$  or  $\text{𓂏} \text{𓂏}$  after them as a determinative of plurality.

The phonetic ending is often omitted in writing. Thus—

$\text{𓂏} \text{𓂏} \text{𓂏} \text{𓂏}$	mesu	children	will be found written	$\text{𓂏} \text{𓂏} \text{𓂏}$
$\text{𓂏} \text{𓂏} \text{𓂏}$	tāu	lands	" "	$\text{𓂏} \text{𓂏} \text{𓂏}$
$\text{𓂏} \text{𓂏} \text{𓂏} \text{𓂏} \text{𓂏} \text{𓂏}$	suteniu	kings	" "	$\text{𓂏} \triangle \text{𓂏} \text{𓂏} \text{𓂏}$ or by abbreviation $\text{𓂏} \text{𓂏}$
$\text{𓂏} \text{𓂏} \text{𓂏} \text{𓂏}$	āaiu	great	" "	$\text{𓂏} \triangle$


The plural of a word may be expressed by its ideogram being thrice repeated; e.g.  $\text{𓂏} \text{𓂏} \text{𓂏}$  *netāru*, gods. The plural of  $\text{𓂏}$  *set*, a region, may be written  $\text{𓂏} \text{𓂏} \text{𓂏}$  or  $\text{𓂏} \text{𓂏} \text{𓂏}$










































The dual masculine ends in  $\text{𓂏}''$  *ui* as  $\text{𓂏} \text{𓂏}''$  *netārui*, the feminine in  $\triangle$  as  $\text{𓂏} \triangle$  *nehuti*, two sycamores. The ending  $\triangle$  *ti*, or as it is often written  $\triangle$ , has even in singular and masculine nouns a dual sense. The dual may also be expressed by the repetition of an ideogram, as  $\text{𓂏} \text{𓂏}$  *netārui*, two gods,  $\text{𓂏} \text{𓂏}$  *tāui*, two lands.


There are no declensions. The relations of case are expressed by particles signifying *of*, *to*, *from*, *by*, *with*, etc. *Of* is sometimes understood.

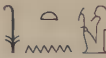
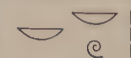
All adjectives, except  $\text{𓂏}$  *netār*, divine, and  $\text{𓂏} \triangle$  *suten*, royal, follow the nouns with which they agree.




Adjectives have no grammatical forms indicating degrees of comparison.

The particle  *er* after adjectives and verbs is susceptible of the meaning 'more than,' as :—

										
āa	er	tfe - f	nefer	er	set	hemet	nebt	ases	xer	suten
<i>Great more than his father.</i>			<i>Beautiful more than any woman wife.</i>			<i>Esteemed by the king</i>				
										
er	bak	neb	merer - u	hen - ef	er	bak - ef	neb			
<i>more than any servant.</i>			<i>Loved me his majesty</i>			<i>more than any his servant.</i>				
										
mer - tu	- ten - uā		er	netāru - ten	āai - k	uru - k	er			
<i>Love ye me</i>		<i>more than your gods.</i>		<i>Thou art great, thou art mighty, more than</i>						
										
netāru	user	ren - ek	er	netāru	ka - k	er	pet	benen		
<i>the gods.</i>		<i>Powerful (is) thy name more than the gods.</i>			<i>Thou art higher than heaven.</i>			<i>Fleet</i>		
										
er	θesemu	xax	er	sui						
<i>more than greyhounds,</i>		<i>swift</i>		<i>more than light.</i>						

The particle signifying 'of' when either expressed or understood after an adjective and before a noun, gives a superlative meaning to the former, as in  *urā en netāru V*, 'the greatest of the five gods,' literally 'the great one of the five gods.'

The idea of the highest degree is also expressed (as in Hebrew) by repeating in the plural the noun which has to be qualified,  *suten suteniu* king of kings  *neb nebu*, lord of lords, instead of 'greatest of kings,' 'greatest of lords.'

The word  *urā* when accompanying an adjective has the sense of 'very,' thus  *āa urā*, 'very great.'  *āa* is used in the same way.

# NUMBERS.

Numbers are almost always expressed by means of ciphers. The following is a table of their phonetic values as far as they are known :—

	uā	one		seχef	seven
	sen	two		χmennu	eight
	χemet	three		patu (later pset)	nine
	or	f̄tu	four	meti	ten
	or *	ṭua	five	t'aut	twenty
	suu	six		sa	thirty

Numbers between ten and twenty were read, as afterwards in Coptic, *ten one*, *ten two*, *ten three*, &c.

The numbers 50, 60, 70, 80, and 90, closely resembled 5, 6, 7, 8, and 9.

	śaā	a hundred		ṭeb	ten thousand
	śetau	two hundred		ḥefennu	{ a hundred thousand
	χemet śaā	three hundred		ḥeḥ	a million
	ftu śaā	four hundred		śen	ten million
	χa	a thousand			

The notation of whole numbers is simple enough. is 4359.

is 120,214.

All fractions except  $\frac{2}{3}$ ,  $\frac{2}{4}$  and  $\frac{3}{4}$  have unity for numerator. The cipher expressing the denominator is placed under re, which signifies 'part;' e.g.,













=  $\frac{1}{4}$ , =  $\frac{1}{30}$ . is the sign for  $\frac{2}{3}$ ;  $\circ$  is  $\frac{1}{4}$ ,  $\circ$  =  $\frac{2}{4}$ , and  $\circ\circ$  =  $\frac{3}{4}$ .






















## PRONOUNS.

The demonstrative pronouns are as follow—

Masculine.		Feminine.		Plural.	
 or 	pa		ta		na <i>the (article)</i>
	pai		tai		nai <i>the</i>
	pui		tui		āpu <i>this, these</i>
or 	pfi		tfi		<i>this</i>





The masculine  *pen* this, these, and the feminine  *ten* are of both numbers;  *nenu* that, those, and  *enen* those, like the articles, precede the noun, all the others follow it.

Another very important demonstrative pronoun,  *pu* this, these, the same, very frequently serves, like a “substantive verb,” to connect the subject and predicate of a proposition, *e.g.*—

											
tfe - ā	pu	Seb	māt - ā	pu	Nut	temā - k	pu	Bexten			

*My father, the same (is) Seb; my mother the same (is) Nut. Thy city the same is Bachtan*

*Seb is my father, Nut is my mother, Bachtan is thy city,*

			
henu - k	pu	ret - ef	

*thy slaves the same are its people.*

*its people are thy slaves.*

The series of personal pronouns in most common use is as follows :—

*Singular.*

1st person		nuk	or		anuk	<i>I</i>
2nd „ <i>Masc.</i>		entuk				<i>thou</i>
2nd „ <i>Fem.</i>		entut				<i>thou</i>
3rd „ <i>Masc.</i>		entuf				<i>he</i>
3rd „ <i>Fem.</i>		entus	or		entuset	<i>she</i>

*Plural.*

1st person has not been found in this series.

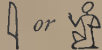













2nd „		entuten	<i>you</i>
3rd „		entusen	<i>they</i>
	or	entu	

The following are examples of the use of these pronouns :—

entuf	pu	nuk	tes-rer	nuk	pu	entuf	entuk	se	- a	meri
he	the same is	I;	so also	I	the same is	he;	thou (art)	my son	beloved;	
	I am	he	and		he is	I;	thou art	my beloved	son;	

entuten	aχ	entusen	ar	sat
you are	who?	they	do	the slaughter.
who are	you?			

The suffixes representing the different persons are:—









<i>Singular.</i>			<i>Plural.</i>		
1st person	 or 	<i>ā</i>	1st person		<i>n</i>
2nd „ <i>Masc.</i>		<i>k</i>	2nd „		<i>ten</i>
2nd „ <i>Fem.</i>	 or 	<i>t</i>	3rd „		<i>sen</i>
3rd „ <i>Masc.</i>		<i>f</i>	3rd „		<i>set</i>
3rd „ <i>Fem.</i>	 s or  <i>set</i>		or 		<i>un</i>


These suffixes, with one exception, have no independent existence as words; when affixed to nouns they have the force of possessive pronouns, but when affixed to verbs and particles they have the force of personal pronouns; as:—





ptehu - ā	re - ā	maa - f	tfe-f	ābe - f	em	snef - ten
<i>I open</i>	<i>my mouth.</i>	<i>He sees</i>	<i>his father.</i>	<i>He washes</i>	<i>in</i>	<i>your blood.</i>


  


tā-n	nek	xerā - n	uā	ām - sen	āmtu-n	ām - ek	pir
<i>We give to thee.</i>	<i>By us.</i>		<i>One of them.</i>	<i>Between them twain.</i>	<i>Do not then</i>	<i>go out.</i>	






These suffixes when affixed to the base  *tu* form a series of independent personal pronouns  *tua*, I,  *tuk*, thou,  *tuf*, he; on prefixing  *en* to which we obtain another series identical with the first, except as regards the first person. Two other series have been pointed out, one formed by prefixing  to *tua*, *tuk*, *tuf*, etc., and the other by prefixing  to *entua*, *entuk*, *entuf*. All the persons of these series have not been actually found in the texts, and it may be doubted whether the  does not discharge the function of a logical copula in all the instances when it is supposed to form an integral part of a pronoun.




















 *tu* itself is used as an indefinite pronoun like the French *on*.













To the suffixes already mentioned we must add  *kuà* and  *kà*,  *uà* and  *u*, for the first person. The first two are only appended to verbs.

The only suffix which has been found as an independent word is  *set*, they, them.






 *su*, he, him ; it is an independent personal pronoun.




The personal suffixes when appended to the demonstrative pronouns  *pai*,  *pui*, to their feminines  *tai*,  *tui*, and to the plural  *nai*, form series of independent possessive pronouns.

																		
<i>pai-a</i>	<i>neb</i>	<i>pai-k</i>	<i>netar</i>	<i>pai-set</i>	<i>sen</i>	<i>tai-f</i>												
<i>My</i>	<i>lord.</i>	<i>Thy</i>	<i>god.</i>	<i>Her</i>	<i>brother.</i>	<i>His</i>												


											
<i>hemet</i>	<i>tai-a</i>	<i>nebet</i>	<i>tai-f</i>	<i>atep</i>	<i>nai-f</i>	<i>ahau</i>					
<i>wife.</i>	<i>My (a woman's) hair.</i>		<i>His</i>	<i>load.</i>	<i>His</i>	<i>oxen.</i>					




Each of these pronouns is in a two-fold concord. The initial letter *p*, *t* or *n* is determined by the number, and in the singular by the gender of the thing possessed ; the ending depends in like manner upon the possessor.














The base  *tes*, self, also takes the personal suffixes, as  *tes-à*, I myself,  *tes-k*, thou, thyself, etc. Pronouns of this series are often added with a reflexive sense to verbs or nouns, as  *xeper tesef*, self-existent,  *re-s teses*, her own mouth.










A certain number of nouns, chiefly some denoting parts of the human body, are used pronominally when accompanied by personal suffixes, thus  *hrà-à*, my face,  *re-à*, my mouth, are sometimes simply equivalent to the pronoun I.  *hrà neb*, 'every face,' is used in this way in the sense of 'every one.'

The relative pronouns are  *en*,  *ent*,  *enti*, who, which.

 *à* prefixed to a word has the sense of a relative pronoun.

  or  *uba-re* 'whosoever, whatsoever, all,' is a universal relative.

We may class as indefinite pronouns  *uā*, 'one,' which is frequently used like the French *un* as an indefinite article,  *neb*, every, each,  *tennu*, each,   *nehau*, some, few,  *ki*, feminine  *ket* and  *ketta*, other,  *ketu*, other (plural),  *sep*, other,  *xii*, such,  *men*, feminine  *ment*, corresponding to the Greek *δεῖνα*.







The interrogatives are  *āχ*,  *mā*,  who, what? (all these are found in the positive sense of 'what,' 'how great')  *nimā*, who?  or  *māsi*, who, what? The demonstrative pronouns  *pa* and  are also used with an interrogative sense, particularly when followed by the particle  *trā* then, which is commonly placed after interrogative pronouns.




Certain nouns, pronouns, and adjectives are used as prepositions, conjunctions, or adverbs.

























## PREPOSITIONS.

In dealing with the Egyptian words used as prepositions, it is necessary to observe whether they are intended to point out the direction of a verbal action, or merely to express the relation between two nouns. In the former case they are invariable particles as in other languages. But in the latter they must be considered as relative adjectives or pronouns in concord with the former of the two nouns as an antecedent.



1.  *en* when expressing the direction of a verbal action (such as giving or saying) signifies *to*, and remains invariable, as      *'at an* *Hor en Rā*, 'saith Horus to Ra.'

As an exponent of the relation between two nouns it signifies *of*. In the texts of the best periods  *ent* implies a feminine and  or  *nu* a plural antecedent. Thus—

										
se	en	sent	ent	māt - ef	χut	ent	pet	śat	ent	Tahuti
Son	of	the sister	of	his mother;	Horizon	of	Heaven;	Book	of	Thoth;



										
āfnet	ent	Hathor	samt	ent	Āsāri	taui	nu	nētaru	sbau	
wig	of	Hathor;	abode	of	Osiris;	two lands	of	the gods;	gates	


 \* 


 

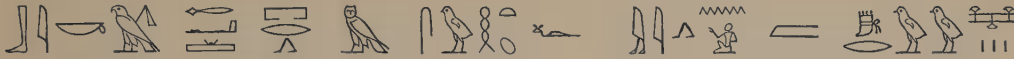
nu tuat

of nether-heaven.


 *en* is used with antecedents of both genders and numbers,  *ent* with feminine nouns of both numbers.


 *enti*, another form of the relative pronoun, is equally used to express the relation of the genitive case.

2.  *em*, according to its position in a sentence, signifies *of*, *from*, *in*, *among*. It expresses the relations of the Latin ablative case.




  
 bāuk āa per em suḥt - ef i - nā em truu


*A great hawk coming forth from its egg; I am come from the ends of*

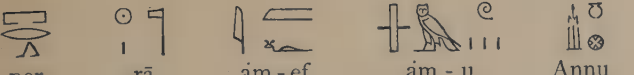
  
 tā bāuk em maḥ ftu ḥer pest - ef seḫa em ḫesbet  
*the earth; a hawk of cubits four over his back; painted in blue;*

  
 ḥems - ā em bu neb mer - ā mā - sen em ḥāā em ḫesef - ā  
*I sit in every place I please; they come in exultation at my approach;*


  
 āpt em tot - ā em nub  
*sceptre in my hand of gold.*

 *em* is lengthened into  or  *ām*, whenever it is followed by pronominal suffixes, or has relation to an antecedent.

  
 āu - k ām - ā āu - ā ām - ek nuk uā ām - ten  
*Thou art in me, I am in thee; I (am) one of you;*

  
 per rā ām - ef ām - u Annu  
*comes forth the Sun-god from it. Those who are in Heliopolis.*

Among different readings of the 72nd chapter of the Book of the Dead the two following are found:—

  
 neḫem - ten - uā mā at em ta pen  
*Deliver me from the crocodile in this land.*

nehem-ten-ua	mā	at	am	ta	pen
<i>Deliver me</i>	<i>from</i>	<i>the crocodile</i>	<i>which is in</i>	<i>this land.</i>	

The first of these signifies 'deliver me in this land from the crocodile' the simple being complementary to the verb 'deliver.' In the second instance *am* has for its antecedent the 'crocodile.'

The pronominal suffixes are sometimes omitted, but understood after as in *bu neb aq-ek am*, "every place thou enterest into."

pu	tra	maa	- nek	am
<i>What,</i>	<i>pray,</i>	<i>didst thou see</i>		<i>in (it)?</i>

After verbs of *taking, receiving, concealing, avenging*, and some others, becomes *mā*, in the sense of *from* or *by*. *mā tfe-f*, in the texts of Canopus and Rosetta, is translated by *παρὰ τοῦ πατρὸς*. The following are more ancient examples :—

baku	neb	en	suten pa	her	xeper	ma - à	an
<i>The works</i>	<i>all</i>	<i>of</i>	<i>the palace</i>	<i>were</i>	<i>done</i>	<i>by me.</i>	<i>Not</i>

nehem-tu	api	en	Asari	mā - f	an	nehem - tu	āpi - à
<i>taken away</i>	<i>is the head of</i>		<i>Osiris</i>	<i>from him,</i>	<i>not</i>	<i>taken away is</i>	<i>my head</i>

mā - à	nehem - ten	uā	mā	Baba	ānχ	em	besek
<i>from me.</i>	<i>Deliver ye</i>	<i>me</i>	<i>from</i>	<i>Baba,</i>	<i>who liveth</i>	<i>on</i>	<i>the entrails of</i>



uru	hru	pfi	en	ap
great ones	on this day	of the	great judgment.	Protecting the son of the Sun from

χtu	tu	re	en	tebhu	emsta	pes
all things	evil.	Chapter	of	praying for	a slab and inkstand from	Thoth.

The floor of the hall of the Truths refuses to allow the departed to pass over it.

her	enti	an	rex - ek	ren
Because	thou knowest not	the name of	thy feet	thou walkest over me

mā
with

3. *er* in the Rosetta inscription corresponds to the Greek εἰς and ὅπως. The following examples will shew its use :—

habu	hen-f	er	abu	er	ant	mat	nuk
Sent me	his majesty	to	Elephantine	to	fetch	granite.	I am

Ṭahuti	se-māχeru	Hor	er	χeftu - f	Seḥar - ef
Thoth, who justifies	Horus against	his enemies.	He	rose up to	heaven. Driving

χeriu	er	re	ābet	er	mer - ef	er
the cattle	to	the mouth of	the watering place.	At	his will.	For the sake of not

se-ās	tettu	un-nef	em	netār	er	heh	nuk	Hor	se	Āset	
<i>multiplying words.</i>		<i>He becometh</i>		<i>a god</i>		<i>for</i>		<i>ever.</i>		<i>I am</i>	<i>Horus the son of Isis,</i>

i - na	er	maa	tfe - ā	Asāri	
<i>I have come</i>		<i>to</i>	<i>see</i>	<i>my father</i>	<i>Osiris</i>

After words signifying *removal, taking away, preventing, and the like*, has the sense of *from*.






















ān	χnā - tu	ba-ā	er	χat-ā	her	sbau	nu	Amenti		
<i>Not</i>	<i>separated is</i>	<i>my soul</i>	<i>from</i>	<i>my body</i>	<i>at</i>	<i>the gates</i>	<i>of</i>	<i>Amenti</i>		







ān	rāu	en	ba - f	er	χat - ef
<i>Not</i>	<i>removed is</i>	<i>his</i>	<i>soul</i>	<i>from</i>	<i>his body.</i>



ān	senā - uā	er	maa - nā	nebu	tuat	
<i>Not</i>	<i>am I shut out</i>	<i>from</i>	<i>seeing the lords of the nether world.</i>			








In all these examples helps to complete the construction of a verb. When it merely expresses the relation between two nouns it is lengthened to *ār*, or *āri*, and when the antecedent is plural, to *ārū* or *āriu*. The construction is exactly the same as for and .





































χetem	āri	tet-sen	āru	θemesu	em	tuat
<i>The ring which is on</i>		<i>their hand.</i>	<i>Those who are in misfortune in the nether world.</i>			

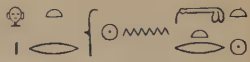

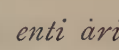

 , or as it is also written , *àru* may generally be translated by the genitive of a pronoun, e.g.,    *kà àru* 'their bull,' literally 'the bull which is for them.'    *àrti àru*, 'the milk which is to them' or 'their milk.' So     *sbau àru* 'the doors for it' or 'its doors,'   *χtu àru*, their things.   *rex àru* in the great geographical inscription of Abydos, is used as equivalent to   *àpt-set* "their list." This mode of expression is exactly similar to the Hebrew  and to the later .




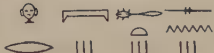
The pleonastic use of the pronominal suffix before *àru* also occurs in the later texts; e.g.,      *sbau-sen àru* "their doors which are to them," just like the Aramaic  "thy disciples, who are to thee."







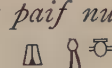

In the later periods  *er* became  *au*. Both forms however are constantly found in the same document.



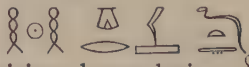

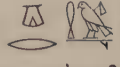
4. The usual meaning of  *āpe* used as a preposition is 'upon,' as   *āpe nun* "upon the heavenly abyss," and with a plural antecedent   or   *āpu tà* "those who are upon earth."











5. The first meaning of  or  *her* is 'above,' 'upon,' and other meanings are closely allied. A king sits    *her nest-ef* upon his throne; parents carry their children     *her pest-sen* upon their back; the gods fall    *her her-sen* upon their face; men travel   *her uat* upon a road. A child is said to be   *her mnet* upon or at the breast; there is a great cat    *her pa set ast* at the alley of Persea trees; men pass   *her mähāt* at or by a tomb. A temple is situated   *her res* on the south or   *her meht* on the north of another edifice. Men watch   *her āāni* over a tent. One drinks    *her hebebet ent àtru*, at or out of the source of the stream; Horus proceeds    *her nu nu tfe-f*, from the essence of his father. I pray for many days of life    *her hruu-à en ānχ*






in addition to my days of life. The prince was driving out  *her trā en metret* at the time of noon. The magistrates consult  *her pa enti āriu na ālāiu*, about that which the thieves had done. I have fought  *her-ek* for thee, like the Greek *ἵπερ σοῦ*. The town of Pe has been given to Horus  *her-es* on account of it.









When  has an antecedent it is generally accompanied by the determinative . The following are examples of its use with plural antecedents  *V heru renpit*, the five (days) which are over the year, viz., the *ἐπαγόμεναι ἡμέραι*  *heru χaut-sen* those which are on their bellies.






6.  *her*, 'under,' 'with;' the enemies are prostrate  *her retui-k* beneath thy feet;  *her tebti-k* under thy sandals; the Osiris eats  *her nehat tui ent Hat-hor* under that sycamore of Hathor; the young woman in the tale went to walk  *her pa ās* "under the cedar tree;" the elder brother was standing  *her paif nui* "with his weapon;" the ambassador of the king of Bacthan comes  *her ānu*, with offerings. A picture on the sarcophagus of Seti I. represents  *heru xu heru sbau* "those who are with the sun disk and those who are with the stars." This particle must not be confounded with the following one.








7.  *ker* or , in consequence of its signification, "taking, having," is sometimes used in the sense of "with," as  *heh keru tetta* "endless time with eternity," the usual preposition here being  *henā*. In the tablet of Canopus  *ker hen-f*, "with his majesty," corresponds to the Greek *ἐνδημούντων παρὰ τῷ βασιλεῖ*.







8.  *xer* (distinguished no doubt by its vowel sound as well as by its hieroglyphic orthography from ) is used before names of persons or the pronouns in the sense of by, near, with, to, as   *i-na xer-ten* "I am come to you;"    *amaḫu xer netār āa* "devoted to the great god;" the god spoke to the prince    *mā tēt ātfe xer se-f* "as speaketh a father to his son." In the tablet of Canopus *πρὸς* is the corresponding Greek particle.








9.  or  *xenti*, in, among, as   *xenti mertu-f* among his servants. In the tablet of Canopus the compound preposition  is of constant occurrence.





10.  *henā*, with. Horus fights  *henā Set* "with Set;" the beatified soul is conveyed    *henā suteniu sätin* "together with the kings of upper and of lower Egypt." The plural form  *henāu* is repeatedly found. In the later inscriptions this preposition is replaced by  *hā* and  *her*.






11.  *ha* (literally the back part of the head) is used in the senses of 'behind' and 'over.' One of the forty-two judges of the dead is called   *her-ef ha-f* "his face is behind him." In the inscription of Canopus   *ha ārāt ten* "behind this asp" corresponds to the Greek *ταύτης ὀπίσω*.


12.  *nesu* (the tongue) has the sense of extension, stretching out, reaching, and hence (like *pertinere*) of belonging, having relation to. There is a serpent    *nesu meh sa em āu-f* "of thirty cubits in his length." The obelisk is    *nesu-tu āner uā em mat*



rut "of one stone of granite." The lock of hair is     nesu ua serāu en pa Rā, of a daughter of the Sun-god. The oxen which they have spoken to thee   nesu-set "about them."



13.  ter since, as   ter rek Asāri 'since the time of Osiris.'     t'er ha mes-sen ām-f "from the day (which) they are born upon it," ἀφ' ἧς αὖ ἡμέρας γένωνται.







14.  ermen (an arm) has the sense of 'reaching,' 'touching,' 'as far as,' 'until;' as   ermen renpit uāt 'until the year one.' In the later inscriptions  āumen is used concurrently with the older form.






15.   xeft (a face) is used both alone and when preceded by ,  and  in the sense of 'facing,' 'opposite.'

 ān is generally classified as a preposition signifying 'by,' 'from,' 'through.' The right place for speaking of it is in connection with the Egyptian verb.

A great many compound prepositions are formed like   em xeft through the combination of a simple preposition with another word. The most frequent compound prepositions are as follow :—




  em āsu, in return for, because of.

   or more commonly    em ābau, against.




   generally written   em bah, before.




 , , or   em mā, in the midst of.




  em qab, amidst.





   em hau, above, in addition to.

  *em hāt*, before.

   *em χemt*, in default of, without.




   *em χennu*, within.

   *em χet*, after, with.



  or   *em sa*, at the back of behind, after.



  *em ter*, because of.



  *em tā*, with regard to, according to, with.



   *er āq*, in the middle.



   *er āut*, between.



  *er mā*, by, near, at, with.

  *er hāt*, before.



  *er henā*, with.









  *her āb*, in the middle, between.

  *her sa*, behind, after.








  *her (ta ?)*, at the top of, over.








  *χer hāt*, before.



  *χer peḥ*, behind.

   *ār-mau*, bears the same relation to  *ermā*, that  *ām*, and  *ār*, bear to  *em*, and  *er*. It signifies "with" in the texts wherein it occurs, and has reference to an antecedent.



The syllable  *tu*, generally written  or  without the vowel, when added to prepositions probably modifies the sense in every instance. This is demonstrably the case as regards   or   *am-tu*, which signifies 'between,' 'in the midst.'












The list of prepositions might be greatly increased were we to include every expression which in our own language is most conveniently translated by a preposition. The notion "except," for instance, is expressed most commonly by   *ap her*, sometimes simply by   *ap*, a word very similar in its different meanings to the Greek *κρίνειν*, and notably so in the primitive sense of 'separating,' 'parting.'   *māu*,\* "failing," and  *xem* "not knowing," are used to express the notion "without."


\* Generally read *śu*, though a variant of this word (Sharpe, *Egyptian Inscriptions* II. pl. 41, line 20) in one of the chapters of the Ritual substitutes for  its well-known homophone  *mā*.











## ADVERBS AND CONJUNCTIONS.






Most of the words which appear on the list of Egyptian Prepositions acquire an adverbial sense, either through the suppression of the noun or pronoun which they govern, or by accompanying a verb instead of a noun. In the latter case the notion is sometimes modified—a preposition of place becoming an adverb of time.  *âm* for instance signifies 'there' in such a phrase as   *âst neb âm* 'every place there,' that is, 'in it.'  *er ma* is 'there' or 'where' according to the context;   *em bah*  *er hât* 'formerly'  *χeft*   *em χet* 'when,'  *t'er* 'since,' 'whilst,' 'as long as.'


An adverbial sense is given to adjectives by prefixing the preposition  *er*, expressive of the highest degree (cf. the Hebrew עַד), as











   *er âker* exceedingly.

  *er ur* very much.






   *er âχ* to how great an extent.

Other adverbial forms are made by prefixing  to words, as   *em* *nefer* 'fortunately,' 'well,'   *em nem* 'twice.'








 *em* is itself used as a relative adverb in the sense of 'as,' 'like,' attached to the predicate of a proposition, in comparisons.

  			  		
<i>âhâ - nâ</i>	<i>em</i>	<i>Hor</i>	<i>hemse - nâ</i>	<i>em</i>	<i>Ptah</i>
<i>I rose up</i>	<i>like</i>	<i>Horus,</i>	<i>I sat down</i>	<i>like</i>	<i>Ptah.</i>




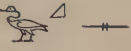




## 2. As attached to the object of a verb—

				
ari-nef	xeperu - f	em	rera	kamu
<i>He made</i>	<i>his transformation</i>	<i>as</i>	<i>a black pig.</i>	

3. With verbs signifying 'being' or 'becoming' the sense of 'as' becomes modified into that of identity.










						
àu - à	em	serà	àn	àtfe - à	em	uâu
<i>I was</i>		<i>a child,</i>	<i>was</i>	<i>my father</i>		<i>an officer.</i>










							
àu - s	em	renent	āq - es	er	pet	em	sexen
<i>She leing</i>		<i>a maiden</i>	<i>entered</i>	<i>into</i>	<i>heaven</i>		<i>suddenly.</i>

The latter passage corresponds in the tablet of Canopus to the Greek συνέβη ταύτην παρθένον οὐσαν εξαίφνης μετελθεῖν εἰς τὸν ἀέναον κόσμον.





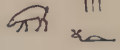
The prepositional nature of  *em*, is more apparent after verbs of becoming :—



								
tet	àn	Hor	en	enen	netàru	enti	em xet - ef	em xet
<i>Said</i>		<i>Horus</i>	<i>to</i>	<i>those</i>	<i>gods</i>	<i>who (are)</i>	<i>with him,</i>	<i>"When</i>



  












								
un	Hor	em	nexen - ef	xeper	xeriu	em	netàru	em
<i>Horus was</i>		<i>in</i>	<i>his youth,</i>	<i>became</i>	<i>the cattle</i>	<i>of</i>	<i>the gods</i>	






















  



				
āhu - f	em	āut - ef	em	reru - f
<i>his oxen</i>	<i>(and)</i>	<i>his goats</i>	<i>(and)</i>	<i>his swine."</i>

Here   *xeper em* is equivalent to the Hebrew לִי הָיָה or the Greek γίνεσθαι εἰς τι.


 *mā* 'like,' 'as,' is closely akin to  *em*. The drunkard is told—


										
tuk	mā	kara	māu	em	netār - ef	mā	pa	māu	em	ta
Thou (art) as		a shrine	without		its god,	as	a house	without		bread.



The compounds   *mā enen*,   *mā ket*,    *mā s<sub>x</sub>eru*, and others, all signifying 'like,' are very frequent. From the derived noun   *māti*, signifying 'likeness,' 'copy,' the compound   *em māti* 'likewise' is formed, as also   *māti enen*,    *māti-āri*,    or   *māti-āru*; the latter forms corresponding in the texts of Canopus and Rosetta to the Greek adverbs ὡσαύτως and ὁμοίως.










  *resi* = entirely, at all.







  *usi* extremely.





 *xer* but, for.



  *pa-un* because.













  *māk* verily, for.







 *ās* is the most frequent form of a particle, which also appears as   *ās-tu*,   *ās-k*,   *es-k*,   *es-t*. One of the most common meanings assigned to it is 'behold,' but like the Greek τέ which corresponds to it in the inscription of Canopus, it supplies the force of many other conjunctions. Elsewhere in the inscription just named it corresponds to καὶ.



The conjunction "and" is habitually omitted by the Egyptians between nouns and verbs. Instead of saying "in this year and in this month," they said       *em renpit ten em āāh pen* "in this year, in










this month." When they thought it necessary to express the conjunction, they used the prepositions   *ker* or   *henā* between nouns and the latter preposition between verbs.

Here, however, the prepositional nature of   is very evident, for the second verb generally appears without suffixes, the verbal notion being expressed in substantival form. Thus in the Ritual (chapters i. 23 and lxxii. 10) it is said of the departed—






											
āu - f	per - ef	em	rā neb	mer - ef	henā	āq	er				
<i>He goes out</i>			<i>every day</i>	<i>he pleases</i>	<i>and enters</i>		<i>into</i>				





					
hat - ef	ân	šenā - tu - f			
<i>his house</i>	<i>without</i>	<i>his being repulsed.</i>			

  is literally "avec entrée." In another chapter (cxii. 7) Horus says to Ra—







								
tāk nā	snā-ā	em	pe	snā - ā	em	χen		
<i>Give me</i>	<i>my brother</i>	<i>from</i>	<i>Pe</i>	<i>(and) my brother</i>	<i>from</i>	<i>Chen</i>		



















				
em	χat-ā.	henā	un	henā-ā . . . . .
<i>(that they may be) subject to me,</i>	<i>and</i>	<i>may be</i>	<i>with me. . . . .</i>	

The construction would be   *un-sen*, but for the preposition  which here governs  *un*, as if it were a noun.

'Or' and 'nor' are expressed by   *re-pu* and   *em re-pu*.


					
uā	reθ	re - pu	sen	re-pu	χemt
<i>one</i>	<i>man,</i>	<i>or</i>	<i>two,</i>	<i>or</i>	<i>three.</i>










expression is varied as follows :—
























au- f      em      uā      áu- f      em      sen      áu- f      em      xemt  
*Be it                    singly,                    be it                    by                    two,                    be it                    by                    three.*

*chemt* 'a tablet of stone or brass' corresponds to *στήλην λιθίνην ἢ χαλκῆν*.

  has also the sense of ‘alioquin,’ ‘else,’ ‘otherwise,’ *e.g.*,

								
ammā	-	tu	petrà	pa	enti	àu - ten	er	àri
<i>Be it</i>			<i>looked to,</i>	<i>that</i>	<i>which</i>	<i>you</i>	<i>shall</i>	<i>do</i>

			
en    sen	re - pu	t'et - à	semà - u
to    them,	otherwise	I shall tell	their story [to the king, my master].

 *re-pu* is a compound expression.  *re* signifies 'part,' 'division,' hence when two or more notions excluding each other are spoken of  *re pu* signifies 'there is the alternative.\*' This may be placed either between or after two words or phrases opposed to each other, and it is sometimes omitted altogether.

The relative pronoun in many languages (compare **אשר**, *ὅτι*, *quod*, *che*, *que*, *class*, *that*, etc.) easily becomes a conjunction. This is the case in Egyptian as regards the relative *mn*.

\* 'Or' is only a derived meaning in the Hebrew **אֵל**, a construct noun, signifying 'will,' 'choice,' and in the Latin *vel*, an old imperative of *volo*.

tet - tu - nā	en	xaā - k	nāu*
<i>I have been told</i>	<i>that</i>	<i>thou art forsaking letters.</i>	

In the following example *en*, has the sense of 'quia,' 'because,' 'as.'

en merer-ua	hen-ef	er	bak - ef	neb	en	ari-tu
<i>As loved me</i>	<i>his majesty</i>	<i>above</i>	<i>his servant</i>	<i>every,</i>	<i>as</i>	<i>was done</i>

heset - ef	rā neb	en	un-ā	āmχu	em	āb-ef	āqer - kā	χer	hen-ef
<i>his behest</i>	<i>day every,</i>	<i>as</i>	<i>I was</i>	<i>devoted</i>	<i>according to his heart</i>	<i>I throve</i>	<i>before his majesty.</i>		

that is, "As his majesty loved me more than any of his servants, as his behests were accomplished every day, and as I was entirely devoted to his will, I grew in influence and power before him."

*enti* (like the Hebrew אֲשֶׁר and the relative pronoun in European languages) gives rise to various important conjunctions by its combination with prepositions and other words, as—

*mā enti*, so that, so as.

*her enti*, διότι, par ce que, because.











*ter enti*, since that.

*er enti*, for that.


The last of these occurs very frequently in the inscription of Canopus, and there generally corresponds to the Greek ἐπειδὴ, ἐπεὶ, διότι, ὅπως and ὥστε.



\* This form of expression frequently occurs in the letters of the first Sallier papyrus. In other copies of these letters the is omitted, but without a change of meaning; the second verb being immediately subordinated to the first, as in English, "I hear you have given up literature," or in Hebrew, see Ps. ix, 21, and xlix, 11.






At the head of a narrative it is used like the Greek *ὅτι* in quoting another person's words, *e.g.*,

















									
tet - ef	er enti	ari - na	cheperu - a	em	tema	en-sem			
He says . . . . .			"I made my transformations			in	the town of Eilethya,"* &c.		




The construction here is like that in Apoc. iii, 17, λέγεις ὅτι πλούσιός εἰμι καὶ πεπλούτηκα, Thou sayest, "I am rich," &c.†
















This conjunction is sometimes found at the beginning of letters. But this is only the case in those copies of letters which suppress the preliminary formula, such as "The chief librarian Amen-em-An, of the royal white house, says to the scribe Pentaur"—. The regular place of  is after one of the *verba dicendi*.

  *er t'et*, 'to say,' is used constantly in the sense of 'that.'

The negative particles are  *em*,  *bu*, or  *ben*,  *tem*, and  *an*.

 *em*, is essentially prohibitive, and in its simple form is only placed before verbs in the third person. These verbs are generally (not to say invariably) to be understood in a passive sense; *e.g.*,     *em chem-ef mā-ten*, 'let him not be mistaken by you.'     *em am-ef*, 'let him not be devoured.'        *em te ab-à em t'ettu-ten*, 'let not my heart be carried off by your words.'

Before the pronominal suffixes of the second person the anlaut of the particle is phonetically strengthened, and the determinative sign of negation  is added;  *em*, becomes  *am*.

\* This reading is derived from the apparent phonetic variants    (*Denkm.* III, 48) =   (*Denkm.* II, 145) =   (*ib.*, III, 360). But the first of these may be a 'various reading,' and the later form    (*Mariette*, Abydos I, 46) appears to be identical with     *heben-nu*. On the other hand the sign  is often wanting, as in the example given in the text, which appears quite inconsistent with the reading *hebennu*.

† So in Sanskrit : *Vadanti yad asmākaṁ rājā kim kariṣyati*, they say, "What will the king do to us?"



Thus *em āa āb ek*, 'non magnificetur cor tuum.'

But *ām-ek āa āb-ek*, 'ne magnificaveris cor tuum.'

*ām - ek*      *tet*      *ren*      *pui*      *en*      *netar āa*  
*Do not thou utter that name of the great god.*

*ām - ten*      *seḫeper*      *āb - ten*      *em*      *teṭtu*      *neb*      *tu*      *er - ā*  
*Do not ye form your heart by the words all evil against me, that is—*

*'Do not form your judgment in accordance with all the malignant accusations urged against me.'*

With reference to the other negative particles, it is important to observe (1), whether the negation affects a single idea or extends to the relation of the predicate to a subject; (2), whether the phrase in which the negation affects the copula is independent or subordinate. The negation of a single notion is expressed by *an*, the first meaning of which is privation. It forms what may be considered real compounds, exactly like the Greek *ἀ* privative, *e.g.*, *an rex*, ignorant, unknown, *an ne'em*, unpleasant, *an kam* infinite, *an-sep*, never. *an-tu*, or *an-ti*, also forms compounds. These have very commonly a pronominal ending and a passive signification, *e.g.* *an-ti ḫesef-ef*, irresistible. Such compounds, in which the transformation of an idea into the opposite idea is complete, may be either subjects or predicates of absolute assertions.

The particle *tem*, does not form real compounds with words, nor is it ever found as the negation of the copula of a proposition. The



word with which it enters into combination is always dependent upon some other word. Thus—

re en	tem	mut	em	nem	em	χerti netar
<i>Chapter of</i>	<i>not</i>	<i>dying</i>	<i>a second time</i>	<i>in</i>	<i>Hades.</i>	

Rameses the Great crushes foreign kings *ari sen em tem un*, 'making them so as not to be.'

The god Chnum makes a wife for the younger brother of the tale

tem	ef	hemse	uā *
<i>that he may not</i>		<i>remain</i>	<i>alone.</i>

The youth tells his wife not to go out during his absence.

tem	pa	iuma	her	ā'ta	- t	
<i>lest</i>	<i>the</i>	<i>flood</i>		<i>seize upon thee.</i>		

In sentences which we translate by a direct negative, as "she did not pour water," the verb to which is attached is grammatically subordinate to an auxiliary; *e.g.*,

au - set	her	tem	tā-tu	mā	her	tet - ef
<i>literally, she was</i>	<i>at</i>	<i>not</i>	<i>putting</i>	<i>water</i>	<i>upon</i>	<i>his hand.</i>

āu-ā	her	tem	seṭem - nef	
<i>I was</i>	<i>at</i>	<i>not</i>	<i>listening to him, i.e., I did not listen to him.</i>	

\* The reading of the D'Orbiney Papyrus, plate 9, line 6, is *tem-ek*, 'that thou mayest not,' a manifest slip of the scribe.

This particle is also used in the antecedents of hypothetical sentences, as, *ār tem-ek kanen*, 'if thou dost not faint,' *ār netār neb tem-ef i em-sa Asāri*, 'if there be any god who doth not come after Osiris.'

also appears to be used in interrogative sentences when a negative answer is required; thus, "Do you carry, *tem-ek fa* (μὴ φέρεις), the inkstand which distinguishes you from the rower?" &c. "Are you, *tem-ek xeperu*, under many masters, many superiors?" The answer in both instances is, "Far from it." *tem-ek gent*, 'you are not angry?'

āu	tēt-ā-nek	qā - f	tem-ek	t'anre
I have described to you	his picture,	you do not		say no [do you?]

*bu*, and *ben*, are forms of the particle which in ordinary cases is used, like the Greek οὐ, when the negation of the copula is absolute. I do not know any instance in which the particle affects the copula of a subordinate clause, or is attached to a verb which may not be translated in the indicative mood.


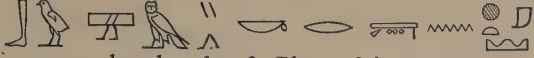
The following are examples of its use:—


*bu rex-ā āst neb*, 'I know not any place.'

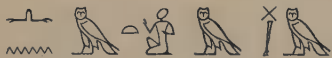


*bu āri paia ret-ti pek-u*, 'my feet did not reach them.'


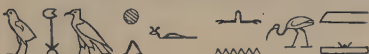
*ben āu-f er tesu*, 'he will not rise.'




*ben-ā ertā sem-ef er Kamit*, 'I shall not allow his return to Egypt.'

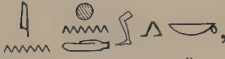


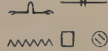




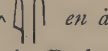









In interrogative sentences  is used (like οὐ) when an affirmative answer is expected, and is often therefore to be taken as implying a strong affirmation.  *bu sem-ek er ta en xet-ta*, 'Goest thou not to the land of Cheta?'

 *ân*, corresponds in most of the instances where it occurs to the Greek *μή*.


(a) The majority of these cases are petitions or wishes that something may not take place, as  *ân mut-â em nem*\* 'let me not die a second time.'  *ân senâ-uâ her sbau-ten*, 'let me not be repulsed at your doors.'  *ân† xent-ek her hebsu-nâ*, 'do not walk upon my clothes.'‡









(b) In a large number of instances  is attached to a verb in a subordinate clause. The elder brother in the tale was three years searching without finding,  *uxax-ef ân kêm-ef*, *ζητῶν καὶ μὴ*

\* M. Deveria's doubts about the value *nem* of the sign  in the words signifying "iterare" are quite untenable. The orthography  *Denkm. III, plate 18*, is decisive.  *nem*, turn back, is but another form of the notion 'repetere.'




† The variant of this in the Butler Papyrus is , from whence it follows that  =  *ân*. There are other variants showing that  =  *ân sep*, whilst the monuments and MSS. in countless instances give the equivalent of  with  *en*, and of  with  *en âs*. But in the base periods the  is very commonly reduplicated (very much like *π* in Bashmaric and Sahidic, see Schwartze, *Koptische Grammatik*, p. 300), and it is chiefly on the authority of variants of these times that some very eminent scholars persist in reading  *nen*. Another very important testimony to the value of  is found in the Coptic prefix , which is derived from  *ân-ti*, just as  is derived from  *enti*. Already in the tomb of Seti I we find the variants  =  *âat*, the *n* being dropped by assimilation with the *t*.


‡ Lit. 'the clothes to me,' a periphrasis of the possessive pronoun found in the most ancient periods.









ἐνρίσκων. The kings are described in their triumphal inscriptions as destroying their enemies 'without their being able to escape,'  *ân nuha-sen*. If a chapter of the Ritual be recited over the departed—

							
âu - f	per - ef	em	χet	neb	ân	spru	su
he	comes forth	from	every	fire	without	there	approaching him




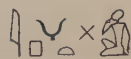


  

		
χtu	neb	bân
any things		evil.




(c) As a negation of the copula of an independent sentence,  is chiefly used (at least in texts of the best periods) in solemn declarations, rather than in ordinary narrative.



							
ân	tet - â	ker	ân	âri - â	seχa	er	tettu
I do	not speak	falschood.	I do	not make myself	deaf	to	the words













  











					
mât	ân	seb-â	âpt	her	semâ - s
of truth.	I do not	alter	a story	in	the telling of it.

The so called Negative Confession in the 125th chapter of the Ritual may be considered the type of such declarations, which are very common in funereal texts. The declarations of sovereigns, *e.g.*, that of Thothmes III, relative to the veracity of his annals, follow the same rule.











'Unless' is expressed by the compound  *ân âs*, or as it is written in many MSS.,  *en âs*; "I will not allow thee to pass,"  *ân âs tet-nek ren-â*, unless thou tellest my name."











 *ân*, prefixed to the auxiliary verb  *ân*, has the sense of an interrogative particle.














  
 ân      àu      iu - k      er      ðe      hâti      pen      en      ânxiu.  
*Art thou come      to      seize      this soul      of      the living?*












  
 an      àu      āq - ek      ân      àu - ten      reḫ - ten  
*Art thou entering?      Are you aware?*





*ār* is used as a conditional or hypothetical particle.\*
















  
 ār      reḫ      sāt      ten      ār      surā - k      henā      teḫu  
*If      be known book      this.      If      thou drinkest      with      a toper.*











  
 ār      un - nek      sešetau      en      Ammaḥet      ār      ṭā-k ḥer-ek  
*Since      thou hast opened      the secrets of      the Ammahet.      Wouldst thou turn thy face?*


























*ār unen enen*, As these things were being done.




*ka*, Oh, then! partakes of the nature of an interjection as well as of an adverb. It is commonly found in the apodosis of hypothetical or conditional sentences, or at least in an equivalent position. "Oh, Ra," says the departed in the Ritual.†
















\* This particle has long been identified with a supposed auxiliary verb . It is much more probably identical with the augmented form of the preposition . In almost every instance it may be translated like the Greek ἐνί (with a causal meaning) followed by a genitive case, "In the case of this book being known, of thy drinking with a toper," &c. I do not positively deny the existence of a verb , but the evidence for it is as yet insufficient. There are also very important forms  and  on which it is not premature to speak in the present work. The explanations hitherto given are, I believe, altogether untenable.






† Chapter ci, where several other examples of this particle may be found.





























  
 ār sua - k her entiu amu em seḫet ka  
*Since thou hast crossed through the reprobate beings with heads reversed, oh then*














  
 sāhā - k - uā her reṭ-ti-ā  
*raise me up upon my feet!*

































Of another mysterious being it is said in the Magical Harris Papyrus\* :—

















  
 ār ṭmu - re ren - ef her spet ātru ka  
*If be uttered his name on the bank of the river, oh then*






  
 āḫmu - f  
*it quencheth!*
























  
 ār ṭmu - re ren - ef em ta ka  
*If be uttered his name on land, oh then*






  
 āri - f tekū  
*it maketh sparks!*

\* Pl. vii, 1. The preposition  accidentally omitted in the MS. is here supplied. I do not agree with the learned editor and translator of this document in identifying      with the Coptic **τῶν ἐπὶ** *silentium imponere*. This is derived from **τῶν** *obturare, claudere*. The kindred words in old Egyptian are written with the signs   *ṭmi*.     *ṭmu* signifies 'sharpen,' not 'cut' or 'thrust' (see D'Orbiney Papyrus, V, 5), and the notion of      *ṭmu re* is **ὀξύστομος, ὀξύλαλος**, just as        *ṭmu henti* (Pap. Magique, II, 8) is 'sharp-horned.' The verb     *ṭmu* by itself is used in the sense of 'uttering sharply,' as in Pap. Sallier, IV, 23, 1. To be 'silent' is     *tem-re*.





—<sup>□</sup>Λ *ān*, 'turn back,' is used adverbially in the sense of 'again, once more.' The younger brother in the tale, after mentioning certain conditions which are to be observed by his senior, adds  *ka ānχ-à ān*, Oh then, I shall live again!




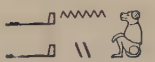





The accumulation of several particles at the beginning of a sentence is no unusual phenomenon in the Egyptian language. The tale of the Two Brothers frequently begins a sentence with—

								
χer	ar	em	χet	ta	ḥat'	en	hru	χeperu
<i>But</i>		<i>when</i>		<i>the dawn</i>	<i>of</i>		<i>day</i>	<i>was [come].</i>






## INTERJECTIONS.




The usual interjections are  *ā* and  *hai*, the various determinatives of which are frequently omitted. The latter is very frequently used in funeral texts in addressing the departed.  is often represented by the ideograph  as in the 126th chapter of the Ritual.




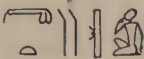
								
a	pa	ftu	āāniu	āpu	hemsu	em	hāt	uā
<i>Oh</i>	<i>ye</i>	<i>four</i>	<i>apes,</i>	<i>those</i>	<i>sitting</i>		<i>at the head of the back</i>	

	
en	Rā
<i>of the sun god.</i>	

Even without the interjection the demonstrative pronoun  *pa* has in invocations like this a sort of vocative force.

 *ā* admits of pronominal suffixes in   *ā-nen*, literally *Oh to us!* but used very like our interjectional *come!*

  *hana*,  *ha*, and  *muti*, are also found in the sense of *Oh! come!*

Other interjectional expressions will be noticed in the section treating of the verb.





## VERBS.

The Egyptian verb expresses being or action without any reference to time or to the conception of the speaker. It has no tenses, moods, voices, or conjugations. Even the personal endings, so indispensable to the Indo-European and even to the Semitic verbs, are foreign to it. The pronominal suffixes, indeed, when appended to the verb have the appearance of personal endings. They differ from these, however, in some essential respects.

1. The suffixes stand for pronouns, and as such take the place of the subject when the latter is not expressed. When the subject is expressed the suffix may be omitted. We say *ānχ-sen* they live, but *ānχ netāru* the gods live. *netāru ānχ-sen* would signify 'the gods, they live.' In this construction the noun is not the grammatical subject of the verb, but what grammarians call the "nominative absolute."

2. The suffixes are not necessarily appended to the verb itself, but may, like nouns, be united to it or separated from it by particles; *e.g.*,

		like			
un	χer - ef		un	χer	Hor
est	enim ille		est	enim	Horus.
		like			
sper	nef		sper	en	Āsāri
accedit	ille		accedit		Osiris.

3. The suffixes appended to the verbs, either directly or with the inter-

vention of particles, may represent the object as well as the subject of a verb. Thus—

*an ar-nes netaru*, non accedunt ad eam dii.

*mās-sen netar pfi as*, superat eos deus ille venerabilis.

*heseq-set Tahuti*, occidit eos Thoth.

*an*      *ertā - nā*      *re - ā*      *er*      *teṭet*      *reṭ-ui-ā*      *er*      *sem*  
*Dantur mihi*      *os meum*      *ad*      *loquendum (et) pedes mei*      *ad*      *ambulandum.*

*tes - nek*      *tfe - k*      *Tmu*      *maḥu*      *pfi*      *nefer*  
*Nectit tibi*      *pater tuus*      *Tum*      *coronam*      *hanc*      *nobilem*




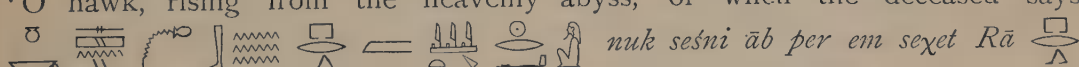
*en māḫeru*  
*justificationis.*

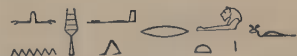
*anḥu - uā*      *rext*      *en*      *hetrau*  
*Circumdabat*      *me*      *multitudo*      *curruum.*



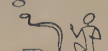
*tes-nek* by itself might signify “thou hast woven” just as well as “weaves for thee.”

It may be added that the presence of a suffix determines the person spoken about, but does not necessarily imply a personal verb. It is consistent with a participial sense. *au-f* *au-s*, like the Coptic *eq*, *ec*, signify ‘he being,’ ‘she being,’ as well as ‘he is,’ ‘she is.’

The true sense has in every case to be gathered from the context or the syntax of the sentence. The same laws of human thought regulate all languages, and Egyptian sentences are in general very short and easy of analysis.

One of the chief differences between the Egyptian language, on the one hand, and the Indo-European and Semitic, on the other, is that the distinction between roots, stems, and words can hardly be said to exist at all in the latter. The bare root, which in the other families of languages lies, as it were, below the surface, and is only revealed by its developments to scientific enquiry, is almost invariably identical in Egyptian with the word in actual use. From one Indo-European or Semitic root, which is itself no part of speech and has but an abstract existence, verbs, nouns, adjectives, adverbs, and other parts of speech are derived. The actual Egyptian word taken by itself is no part of speech, but within the limits of the notion which it represents is potentially noun, verb, adjective, adverb, &c. Thus  *āa* is commonly an adjective in the sense of 'great,' but it often signifies 'a great one,' *magnas*. It is an adverb when it qualifies an adjective, and it is a verb in the sentence  *ām-ek āa āb-ek* 'do not magnify thy heart.' The notion expressed by an Egyptian word is only determined as that of a verb in the strict sense (*verbum finitum*) by the presence of a subject. When no subject (noun or pronoun) is expressed we may indeed have a 'verbum infinitum,' but this is grammatically either a noun or an adjective (participle). In the invocation of the Ritual beginning  *à bāuk per em nun* 'O hawk, rising from the heavenly abyss,' or when the deceased says  *nuk sešni āb per em sešet Rā* *per* is proved by the absence of suffixes not to be a personal verb.




What is said at Karnak of a victorious king  *ān āhā er-hāt-ef* '(There is) no standing before him,' would rightly be rendered in Latin by the impersonal gerundive construction.










The verb is connected with its subject either immediately or through the intervention of the particle  *en*, or its augmented form  *ān*, as 




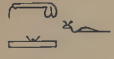







indicative mood of the verb, but the other forms which are found are merely variations of the same type, and will not present any difficulties to the student. The forms most distinctly characteristic of future time are those in which the preposition  *er* comes between an auxiliary and the verb. The presence of the auxiliary  *āhā* is an indication of past time. The preposition  *her* between the auxiliary and the verb most frequently implies past time; but this is not necessarily the case if the clause in which it occurs is the apodosis of a sentence temporally conditioned; *e.g.*,





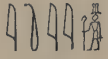



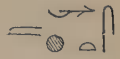
								
un	pa	āten	her	uben	āu-ā	her	āpu	henā - k
<i>When</i>	<i>the</i>	<i>sun's disk</i>	<i>comes forth</i>				<i>I shall have an explanation with thee</i>	

	
em	baḥ - f
<i>before him.</i>	



The words  *em baḥ-ef*, in his presence, as well as the context which follows, are a proof that we must translate  *‘I shall have an explanation,’* not ‘I shall have had;’ but this usage of a form ordinarily employed to express past time is not peculiar to Egyptian. The Greek aorist and even the perfect (as in Latin) is used in the same manner, and speaks of that which is intended as if it had really happened.

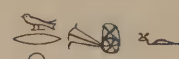
The temporal relation between the protosis and apodosis of the sentence just quoted is expressed by the mere juxta-position of the two clauses, the first of which begins with  *un*. This auxiliary is very commonly used in speaking of action going on concurrently with other action. For instance, in the inscription of Aahmes the son of Abna—



								
un	xer- ā	her	ses	āti	ā. u. s.*	her	reṭ - ti - ā	emḫet
<i>But</i>	<i>(whilst)</i>	<i>I was following the king</i>				<i>on</i>	<i>my feet</i>	<i>during</i>



\* *ānḫ, uṯa, senb*, ‘life, safety, health,’ words constantly added after the mention of the king.





 sutut -  ef  
*his journeys*      *on*










 urit - ef  
*his chariot,*      *one*






 au       hemse - tu  
*one*      *sat down*









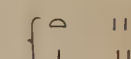
 her       temâ  
*before*      *the town\**





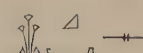





 en  
*of*




 Hat - uârt  
*Avaris.*







 un       xer-â       her       qentu       her       reṭ - ti - â       em baḥ       hen - ef       âḥâ - nâ  
*(And as)*      *I was*      *fighting*      *on*      *my feet*      *before*      *his majesty*      *I was*

 tehen - kuâ       er       ḫâ       em       Mennefer  
*promoted*      *to*      *the*      *'crown*      *of Memphis.'*†

 un       ân       tu       her       hemse - tu       her       Šarhena       em       renpit V  
*(When)*      *we*      *laid siege*      *to*      *Sharuken*      *in*      *the 5th year*

 un       ân       hen - ef       her       ḥak - es       âḥâ       en       ân - nâ       ḥaketu III       âm  
*(and when)*      *his majesty*      *took it*      *I carried off*      *three captives*      *there,*



 set       ḥemet II       tet I.  
*two women (and) one hand.*










It would be easy to multiply parallel instances from the same inscription and from other long texts. The clause beginning with  *un* as an auxiliary is not necessarily followed by another clause mentioning a second action performed during the time of the first; but in either case it may be rendered by the imperfect tense of the classical languages, e.g.,  *un ân-ef*  *er*  *âbu-set*  *aqer*  *aqer*, 'Amabat ille eam vehementissime.'








\* That is, 'we laid siege to the town.'










† Name of a ship.














Our pluperfect, expressing action past in a time itself past, is rendered in Egyptian by a combined use of the demonstrative pronoun  *pu* with the auxiliary verb  *ari*, 'do,' after the principal verbal notion of the clause, e.g.,



 *sper*  *pu*  *ari-nef*  *er*  *paif*  *pa*  *au - f*  *her*  *xatbu*  
(When) he had come to his house he slew




 *taif*  *hemet*  *au - f*  *her*  *xaā*  *set* (?)  *āuu*  
his wife (and) he threw her to the dogs.

 *sem - tu*  *pu*  *ari*  *en*  *sexti*  *pen*  *er*  *Suten - se - nen*  *er*  
(When) the field labourer had come to Sutensenen to

 *sper*  *en mer*  *pa*  *Meruitnes*  *kem - nef*  *su*  *her*  
appeal to major domo Meruitnes, he found him in

 *pertu*  *em*  *sba*  *en*  *pa-f*  *er*  *ha-tu*  *er*  
the act of going out from the door of his house to get into

 *qaqau*  *f*  
his boat.

There are no special forms for expressing the imperative, optative, or subjunctive moods. The same forms which express the indicative may by their position in a text acquire a different sense. Thus  *ta-k per-à*, 'grant that I may come forth,'  *em-entuk*  *i er uxax-ef*, 'do thou thyself go to search for it,' or 'thou must thyself go.'

The crude form of the verb appears sometimes to be used interjectionally, like the Hebrew infinitive,\* expressive of absolute command, as *petrà*, behold! Other interjectional forms, such as *à*, *mā*, *māi*, *ammā*, are prefixed to verbs used in an imperative sense. The three last have themselves as verbs the sense of "come." The interjectional form of the verb is sometimes followed by the pronominal suffix of the second person, accompanied by the preposition *er*, to; as *mā-erek*, come! *āhā-rek*, stop! This reminds us of the Hebrew *āhā-rek*, which is used in much the same way.

The prohibitive *em* is frequently placed before the crude and, therefore, impersonal form of the verb, as in *em hā*, as in Italian, 'non far resistenza.'

In an infinitive sense the crude form of the verb is generally preceded by one of the prepositions *er*, *her*, or *em*. The usual sense, however, of the verb preceded by *em* is participial, or gerundive.

There is no special form for the passive signification, though the addition of *tu*† to the verb is very frequently, though by no means always, coincident with a passive sense, and it is certainly from this ancient form that the Coptic has derived the passive participial termination .



The ending *i* has often a passive participial sense, as in the common expression *meri en atfe-f*, 'beloved of his father.'









A causative sense is given to a verb by prefixing the letter to it, as *se-ānχ*, "making to live." This letter *s* has become hardened to a *t* in Coptic derivatives.


\* Gesenius, *Lehrgebäude*, § 209. Ewald, *Ausführlicher Lehrbuch*, § 328.

† The original form of this is *tā*, which never became obsolete. The vowel *ā* was weakened into *u*, according to a well known law. The change from *tu* to *ut* in the development of language cannot appear strange to those who know the origin of English and Germanic participial endings in *ed* and *t*.

It must not be forgotten that the whole theory of the verbs, like other portions of the Egyptian Grammar, is susceptible of considerable modification through the discovery of fresh evidence.











The order of the words in an Egyptian sentence is constant. When the verb is expressed it precedes its subject. The verb "to be" is very commonly omitted, and it is not needed when the independent pronouns  *nuk*,  *entuk*, &c., occur. Their place is consequently at the beginning of a sentence which consists of two terms, the copula to which is understood. Thus—





							
<i>nuk</i>	<i>Rā</i>	<i>per</i>	<i>em</i>	<i>χut</i>	<i>er</i>	<i>χeftu</i>	<i>f</i>
<i>I (am) the Sun-god</i>	<i>coming forth</i>	<i>from</i>	<i>the horizon</i>	<i>against</i>		<i>his</i>	<i>foes.</i>







A word following one of these personal pronouns is not to be considered as its verb, but as a noun or part of a noun-term. If, for instance,  were omitted in the sentence just quoted the sense would be "I (am) he who cometh forth from the horizon," &c., not "I come forth from the horizon."


A noun at the beginning of a sentence implies the ellipsis of the verb "to be," either as the so-called "verbum substantivum" or as an auxiliary to another verb.

If both the nearer and the remoter objects of a verb are nouns the former is placed after the subject and the latter comes last.


									
<i>ertā</i>	<i>- nef</i>	<i>ta</i>	<i>en</i>	<i>heqer</i>	<i>mā</i>	<i>en</i>		<i>āb</i>	
<i>he hath</i>	<i>given</i>	<i>bread</i>	<i>to</i>	<i>the hungry,</i>	<i>water</i>	<i>to</i>		<i>the thirsty,</i>	


			
<i>hebsiu</i>	<i>en</i>	<i>hauu</i>	
<i>clothes</i>	<i>to</i>	<i>the naked.</i>	

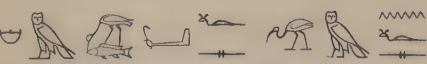
This order remains the same whether the subject be a noun or a pronominal suffix; but the object of the verb, whether in an objective or in a receptive relation, may also be represented by a suffix. Three suffixes are therefore possible\* in a sentence when the verb has both a nearer and a remote object, and the question is where light syllables of the nature of suffixes can be placed without creating confusion. When a suffix representing the remoter object is attached to a strong preposition such as , ,  &c., the support is a sufficient one, and the entire group is placed last. But the support of the prepositions  *en*,  *er*, and even  *ar* is insufficient, and they require to be placed as near as possible to the verb. If there be only one it comes next to the verb; if there be more than one they hang upon each other in the following order: 1 subject, 2 nearer object, 3 remoter object, except when the suffix of the second person plural is the subject of the verb. In this case it is placed last of the three. In the following examples the complement of an intransitive verb is treated in the same way as the remoter object of a transitive verb†—

 *mās-sen nctar*, vincit eos deus.

 *maa su Rā*, videt eum Sol deus.

 *maa-f su*, videt ille eum.

 *nehem-ten uā*, defendite vos me.

 *hem-ef-es, kem-nef-es*, captavit ille eam, invenit ille eam.

\* More than three suffixes may of course occur in a sentence. I am here speaking only of those representing the subject and the two objects.










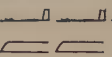
† The order of the words cannot always be shown in English as well as in a Latin version of these examples.











## FORMS.

Egyptian words independently of the suffixes attached to them rarely exceed three syllables. They may consist entirely of vowels.

The distinctions between root, stem, and complete word it has been said hardly exists in ancient Egyptian. The complete word is in most cases the ultimate fact attainable. This is not, however, always the case. There are manifest links of relationship between the particles  *em*,  *ām*,  *mā*, and  *mā*; between  *tefet*, a storehouse, and  *tefau*, provisions, and between the verbs  *ām*,  *ām*,  *āmam*, all signifying 'eat,' and  *āmām*, 'devourer.'

Some of these cognate forms are simpler than others. The less simple forms differ from these either by the lengthening of the written vowels or by the reduplication of syllables. Many words of the Egyptian vocabulary are reduplicated forms. The reduplication consists in the repetition of the entire primitive form, if this is monosyllabic, or in the addition of a syllable containing one of the principal letters of the primitive form. If the primitive form is dissyllabic the reduplication of it admits of only one additional syllable, which may be a repetition of one of the original syllables, or it may be formed by the repetition of one of the consonants.

The following are specimens of the reduplication of monosyllabic forms, or of dissyllabics with one consonant :—

*āb*,   *ābāb*,  *ābā*.  
*āχ*,   *āχāχ*,  *āχēχ*.



*ben*, *benben*,

*benen*.

*rem*, *remrem*,  
 *remem*.

*rerem*, *rerem*,

*sen*, *sensen*,

*senes*, *sesen*.

*kes*, *keskes*,

*kekes*.

*sex*, *sexsex*,

*sexes*.

*ām*, *āma*,

*āmamu*.

*qem*, *qema*,

*qemamu*.

*sem*, *sema*,

*semamu*.

Dissyllabic forms with three consonants are reduplicated as in the following examples:—

*betek*, *betektek*.









*peher*, *pehercer*.


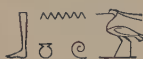





*meset'*, *mesetlet'*.



*stenem*, *stenstenem*, *stenemem*.

Reduplicated forms do not exceed three syllables. The simple form of is *tenh*, which, like the cognate Coptic is monosyllabic. Such a word as *bāakabaqa*, imitative of the noise or confusion produced by upsetting, is no example of reduplication in the true sense of the word, but of that tendency in language which produces such forms as 'topsy-turvy,' 'higgledy-piggledy.'









Most of the words ending with the letter  $\Delta$  *t* are feminine, but some masculine words have this termination, e.g.,  *tet*, a hand,  $\Delta$   *tut*, an image,  $\Delta$   *χeft*, face,  $\Delta$   *χeft*, an enemy,  $\Delta$   *test*, a hilly region,  $\Delta$   *set*, an alley. Even in masculine nouns the  $\Delta$  is sometimes an addition to a simpler cognate form, e.g.,   $\Delta$  *hāpet*, compared with  *hāp*.


The letter  $\Delta$  *n* at the end of a word has a strong tendency to reduplication before the letter  *u*; e.g.,  *bennu*, a phoenix,  $\Delta$   *ren*, a name, plural  $\Delta$    *rennu*,  *er-men*, an arm,  $\Delta$   *er-mennu*, reach.





The prosthetic use of  *a* is not confined to words beginning with two consonants. It is sometimes found even at the beginning of words before the vowel  $\Delta$  *ā*. This is also the case with the vowel  *a*.  $\Delta$  *n* is also sometimes used prosthetically, and sometimes it is interpolated between the letters of a word.

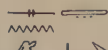

Compound words are not frequent, but they occur in sufficient numbers to show that the genius of the Egyptian language is not as repugnant to composition as that, for instance, of the Semitic languages. But the composition which is found in Egyptian words is of a very elementary character, as in the following examples:—

$\Delta$    *χer-hru*, the daily round, from  $\Delta$   *χert*, and  $\Delta$   *hru*.

$\Delta$    *āmi-ren-ef*, a list, literally "that on which his name is."

\* This group being masculine (cf. Todt. xcix, lines 1 and 2), cannot possibly be the phonetic variant of the feminine  $\Delta$   *set*, the true reading of which is *set*.

Words like  *tan-re*, deny,  *tem-re*, be silent,  
 *tmu-re*, utter sharply,  *kem-re*, find speech.

Similarly formed are  *sen-ta*, adoration, literally 'breathing the ground,' and  *sam-ta*, burial.

Many names of plants appear to be compound words.



## CONCLUDING OBSERVATIONS.

It would be absurd to suppose that the Egyptian language was at any time of its existence exempt from the operations of those physiological laws, now so familiar to students of comparative philology, through which in the course of ages the entire aspect of a language is gradually and insensibly altered and destroyed. The Egyptian language was not more stationary than any other living tongue. It is true that the language of the inscriptions of the Roman period is, in spite of its corrupt and barbarous style of orthography, identical in vocabulary and grammar with that of the earliest periods : but at the Roman period the Egyptian was a dead language, like the Latin of modern inscriptions, and it had been so for many centuries. There is evidence which proves that even as early as the time of Seti I, in the XIXth Dynasty, phonetic decay had profoundly modified the language.\* The progress of this decay is concealed from us, as it always is in such cases, by the absence of a series of documents representing the living speech as contrasted with erudite composition. Ancient orthography is adhered to, as modern English and French writing testify, for centuries after it has ceased to represent the true pronunciation ; and even the old language itself, however extinct it may otherwise be, continues to be used in writing until the new one which has been gradually generated from it has become conscious of its strength. Latin had long been dead before documents were written in Italian, French, and Spanish ; and we may be quite sure that the old classical Egyptian utterly perished as a living language long before documents were drawn up in Demotic. The later Egyptian inscriptions, those of the Ptolemaic and Roman periods, are, therefore, of very inferior authority to those of the older times. Their authority reposes in great

\* I have given some instances of this in an article published in the *Zeitschrift für Aegyptische Sprache*, 1874, "on the so-called 'enigmatical writing.'"

measure on a living learned tradition, and is so far of immense value; but there are undoubtedly cases in which the absence of living tradition has been supplied by speculation or unauthorised inventions. The rage for novelties which prevailed among the writers of the later inscriptions seriously detracts from the credit which might otherwise be granted to their evidence.

Even for documents of the best periods a certain amount of criticism is indispensable. The concurrent evidence drawn from public inscriptions is an authority not to be set aside: but accidental errors are occasionally found on the finest monuments. The error of one monument may be checked by the authority of other monuments. Manuscripts in the cursive or, as it is commonly called, hieratic character, have two important advantages over monumental inscriptions. Letters are written in their exact order without the regard which the lapidary style so often pays to notions of artistic symmetry; and evidence as to vowels, which are commonly omitted in the severe style of the inscriptions, is often supplied by the manuscripts.

On the other hand, the funereal papyri, which were not expected to be seen by any mortal eye after they were deposited in tombs, are often most carelessly written and full of the most evident blunders. The collation of many MSS. is indispensable for the right understanding of these texts. It is quite certain that they were often written by persons who did not understand them. But many of the manuscripts which we possess are full of blunders which have a different origin from that of incorrect copying. The most rapid means of multiplying manuscripts is dictation. A careless or unintelligent listener will produce much more incredible nonsense from dictation than the idlest and most ignorant copyist would be capable of. We must beware of erecting the blunders of ignorant and idle scribes into a system which could not fail to prove ruinous in the end to any scientific inquiry which allowed itself to be mastered by it.



SAMUEL BAGSTER AND SONS,

15, PATERNOSTER ROW, LONDON.

(Messrs. Bagster's Catalogue, with Illustrated Supplement of Specimen Pages, by Post, Free.)

## SOCIETY OF BIBLICAL ARCHÆOLOGY.

Instituted for the investigation of the Archæology, History, Arts, and Chronology of Ancient and Modern Assyria, Palestine, Egypt, Arabia, and other Biblical Lands: the promotion of the study of the Antiquities of those countries, and the Record of Discoveries hereafter to be made in connexion therewith: and to form a Library of Geographical and Archæological Works, and under due regulation to circulate the same among the Members.

The Meetings are held on the first Tuesdays in the month from November to June at 8.30 p.m.

### MEMBERSHIP.

Ladies and Gentlemen desirous of becoming Members of the Society are requested to communicate by letter with the Secretary, Mr. W. R. COOPER, 33, Bloomsbury Street, W.C., who will submit their names to the Council, by whom all Candidates are nominated. The Subscription is *one guinea* per annum, payable in advance, which entitles the Member to receive all the Publications and attend all the meetings and classes of the Society.

There is no *Entrance Fee*.

## ARCHAIC CLASSICS:

*Published under the Sanction of the Society of Biblical Archæology.*

### AN ELEMENTARY

### GRAMMAR AND READING BOOK OF

## THE ASSYRIAN LANGUAGE:

IN THE CUNEIFORM CHARACTER;

CONTAINING THE MOST COMPLETE SYLLABARY YET EXTANT, AND WHICH WILL  
SERVE ALSO AS A VOCABULARY OF BOTH ACCADIAN AND ASSYRIAN.

BY REV. A. H. SAYCE, M.A.

*Cloth, 7s. 6d.*

[For Specimen, see over.]

### AN ELEMENTARY MANUAL OF

## THE EGYPTIAN LANGUAGE;

WITH AN INTERLINEARY

## READING BOOK:


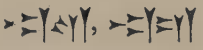

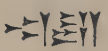

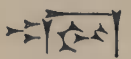


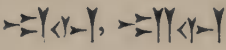



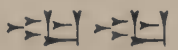
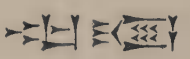

IN THE HIEROGLYPHIC CHARACTER.














BY P. LE PAGE RENOUF.

IN TWO PARTS: PART I. GRAMMAR. *Cloth, 7s. 6d.* PART II. READING BOOK. *Nearly Ready.*

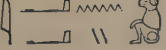










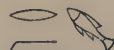


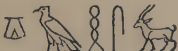


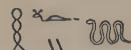

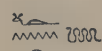


[For Specimen, see over.]

ASSYRIAN GRAMMAR.—SYLLABARY.

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
29. uru, eri ...		ālu ... ..	<i>a city (tent)</i>
30. uru ... ..		ālu, abubu ... ..	<i>city, heap of corn</i>
31. erim ... ..		isittu ... ..	<i>a foundation</i>
32. sek ... ..		sakummatu ... ..	<i>a summit</i>
33. gur ... ..		cašamu ... ..	?
34. sacir, saciša ...		... ..	?
35. ukki ... ..		uku, pukhru ...	<i>people, assembly</i>
36. uru, gisgal ...		ālu, manzazu ...	<i>city, fortress</i>
mulu ... ..	”	nisu ... ..	<i>man</i>
37. silik ... ..		sagaburu ... ..	<i>strong protector, rank</i>
38. sucit (?) (See No. 197b.)		passuru ... ..	“Lenormant “ <i>kind of parasol</i> ”
38a. kal, gar ...		? ... ..	?
39. ca, gu, cir, du, zu, cagu ...		pū, amatu, appu, pānu, inu, uznu, bunnū, makhru, sepu, ama- ru, amanu, kābu, sāsu, ricmu, sagamu, cibu, mātu	<i>mouth, fealty, face, face, eye, ear, form, front, foot, sight, completion, to speak, ?, push, ?, mass, country (properly face of the country)</i>
duk ... ..	”	ilu sa napkhari, erisu	<i>god of the universe, to ask</i>
gu, cagu ...	”	calu, saku sa me, canicu	<i>all, drinking of water, seal</i>
ca ... ..	”	ricim, sunnu, idculu	<i>blow, a half, confidence (?)</i>
39a. duddhu ...		dabibu, pālu, idacculu	<i>deviser, ?, ?</i>
39b. gude ...		nabu, khababu, na- gagu	<i>proclaimer, lover (?), ?</i>
39c. šidi, šiši ...		urrikhtu ... ..	?

a case acquires a phonetic value. Thus the sign  by itself may stand for the word *āḥ* which signifies 'ox.' It is in this way most probably that all the signs which we call syllabic have come to be used phonetically. Thus the word *sba*, 'a star,' is written  \*, or simply \*. But in the word *sba* signifying 'a door' and which is often written \* ,  \*,  or  \*  the sign \* is used as a purely syllabic character of the value *sba*, accompanied by phonetic complements. In the word   *āb* signifying 'a kid,'  is the natural ideogram. But in    *āb* signifying 'thirst' the same sign is found merely on account of its syllabic value *āb*. Signs used in this way are called *determinatives of sound*.

The following short vocabulary will serve to illustrate the hieroglyphic system of orthography:—

	āāāni	<i>ape</i>		apt	<i>duck</i>
	āua	<i>ox</i>		bauk	<i>hawk</i>
	āḥ	<i>ox</i>		nerāu	<i>vulture</i>
	beḥes	<i>heifer</i>		teḥi	<i>crane</i>
	mas	<i>calf</i>		seḥh	<i>bird's nest</i>
	ba	<i>ram</i>		rem	<i>fish</i>
	āt	<i>goat</i>		tebat	<i>fish</i>
	kaḥes	<i>oryx</i>		emsuḥ	<i>crocodile</i>
	ḥetrā	<i>horse</i>		ḥfi	<i>snake</i>
	māu	<i>cat</i>		fent	<i>worm</i>
	tesem	<i>hound</i>		t'art	<i>scorpion</i>



*Nearly ready.*

# EGYPTIAN TEXTS.

SELECTED AND EDITED BY S. BIRCH, LL.D.

FOR THE USE OF STUDENTS.

Part I: Text, Transliteration, and Translation. Part II: Text and Transliteration. Part III: Texts Dissected for Analysis. Part IV: Determinatives; with List of Syllabic Signs, and List of Egyptian Sovereigns.

---

## EXERCISE SHEETS.

*Now ready.*

FIRST AND SECOND SERIES: ASSYRIAN I TO 4; EGYPTIAN I TO 4.  
THIRD SERIES: EGYPTIAN I TO 3.

These Sheets have been prepared to enable the Student to test his progress, by translating a short passage from some well-known Text. In Sheet No. 1 of each Series, Assyrian and Egyptian, is given an interlineated Text, with space left between the lines for the translation. The succeeding Sheets contain another portion of Text, for translation, and also the correct rendering of the passage given in the preceding Sheet. On Writing Paper, 2*d.* each.

---

## RECORDS OF THE PAST:

BEING

ENGLISH TRANSLATIONS

OF THE

ASSYRIAN AND EGYPTIAN MONUMENTS.

PUBLISHED UNDER THE SANCTION OF

THE SOCIETY OF BIBLICAL ARCHÆOLOGY.

EDITED BY S. BIRCH, LL.D.

---

VOLS. I.-VIII. *Now Ready.*

ASSYRIAN TEXTS: VOLS. I., III., V., VII.

EGYPTIAN TEXTS: VOLS. II., IV., VI., VIII.

Cloth. Each VOL. 3*s.* 6*d.*

*Succeeding Volumes in Preparation.*



Multæ terricolis linguæ, cœlestibus una.

LONDON:  
SAMUEL BAGSTER AND SONS,  
15, PATERNOSTER ROW.





SAMUEL BAGSTER AND SONS,

15, PATERNOSTER ROW, LONDON.

## ASSYRIAN AND EGYPTIAN LITERATURE.

Lectures upon the Assyrian Language, and Syllabary; delivered to the Students of the Archaic Classes. By the Rev. A. H. SAYCE, M.A., Deputy Professor of Comparative Philology, Oxford. *In the Press.*

### The Monumental History of Egypt.

REDE LECTURE, delivered in the Senate House of the University of Cambridge. By S. BIRCH, LL.D.; etc. Paper wrapper, 1s. 6d.

### The Assyrian Eponym Canon:

Containing Translations of the Documents, and an Account of the Evidence, on the Comparative Chronology of the Assyrian and Jewish Kingdoms, from the Death of Solomon to Nebuchadnezzar. By the late GEORGE SMITH, of the Department of Oriental Antiquities, British Museum. Octavo, Cloth extra, 9s.

### Ancient Chaldean Magic.

Translated from the French of M. François Lenormant, with Notes and References by the English Editor. *Nearly ready.*

NOTE.—This Edition has been considerably enlarged by the Author, many of the chapters have been re-written, and several Appendices have been added; it therefore substantially assumes the character of a new work, embracing the results of the most recent decyphermments of the cuneiform texts.

### Inscriptions of Esarhaddon,

King of Assyria B.C. 681-668. Translated, with Text and Commentary, for the use of Students. By W. ST. CHAD BOSCAWEN. *In the Press.*

### Assyrian Texts.

For the use of the Students of the Archaic Classes. Prepared by W. ST. CHAD BOSCAWEN. Paper wrapper, 1s.

### The Resurrection of Assyria.

A Lecture delivered in Renfield Presbyterian Church, Glasgow. By W. R. COOPER, F.R.A.S., M.R.A.S., Secretary of the Society of Biblical Archæology. Paper wrapper, 1s. 6d.

### The Heroines of the Past.

A Lecture delivered at the Working Mens' Institute, Leighton Buzzard. By W. R. COOPER, F.R.A.S., M.R.A.S., Secretary of the Society of Biblical Archæology. Paper wrapper, 1s. 6d.

### Egypt and the Pentateuch.

An Address to the Members of the Open Air Mission. By W. R. COOPER, F.R.A.S., M.R.A.S., Secretary of the Society of Biblical Archæology. Octavo, Paper wrapper, 2s.

### Oriental Records.

Confirmatory of the Old Testament Scriptures. By WILLIAM HARRIS RULE, D.D. *In the Press.*

### The Utrecht Psalter.

The History, Art, and Palæography, of the Manuscript commonly styled the Utrecht Psalter. By WALTER DE GRAY BIRCH, F.R.S.L., Senior Assistant of the Department of Manuscripts in the British Museum; Honorary Secretary to the British Archæological Association, etc. Octavo, Cloth extra, 12s.

AN  
ARCHAIC DICTIONARY:  
BIOGRAPHICAL, HISTORICAL,  
AND MYTHOLOGICAL;

*From the Egyptian, Assyrian, and Etruscan Monuments and Papyri.*

BY W. R. COOPER, F.R.A.S., M.R.A.S.,

*Secretary to the Society of Biblical Archaeology.*

---

*Cloth extra, 15s.*

---

THE researches and decyphermments of the Assyrian and Egyptian languages, which have advanced with accelerated speed during the last ten years, have rendered a reconstruction of Ancient History imperative, and have furnished in a great degree the only reliable and contemporaneous materials for such a reconstruction. With the increase of materials, and the re-discovery of facts and events concerning the earliest centres of civilisation, has come also a revelation of the names of new heroes and earlier monarchs, whose careers formed the chief data in the annals of Assyria and Egypt. Warriors, whose actions were for the most part as worthy of record, and are no less authentic than those of the heroes of Greece and Rome; and kings, whose glories and victories, riches and legislation, will not suffer by comparison with the acts of the most famous monarchs in classical story. Not only has the province of Biography been thus recently enlarged, but the allied departments of Geography and Art have also undergone extension backwards into what has hitherto been regarded as the fabulous period of antiquity. On every branch of learning, by the researches felicitously begun by Champollion and Young, Grotefend and Norris, new light has been thrown, and between them new alliances have been discovered, while yet Rawlinson and Birch, themselves both masters and disciples too, are alive to rejoice in mature life at the success of the dreams of their early youth, so far beyond all that they had anticipated. These things being so, and still the march of Archæophilology pressing on and sweeping over all prejudices in its strength, it has become necessary to collect in as brief a form as may be, the names and data concerning persons, places, and things, which are being exhumed from the tumuli of the East for the elucidation of the problems of history. Such a collection is then what this Dictionary is intended to serve as an introduction to, a collection which could not be gathered from the more able Classical and Biblical Dictionaries of Smith and Kitto, simply because they are filled with the produce of other fields of labour, and rest like the wreath of Augustus on the altar of Fame. "The Archaic Dictionary" is not intended to supersede, but simply to supplement those standard books; it is not presented as even a proximately complete work, for does not Pope write—

"Whoever thinks a faultless work to see,  
Thinks what ne'er was, nor is, nor e'er will be,"

but it is offered as an aid to the general student of history, a typical collection indicative of the necessity of future work, an *Index rerum* to the histories of Lenormant, Birch, Wilkinson, and Rawlinson, the "Archaic Classics," and the "Records of the Past," and a general hand-book to all students of the Sacred Scriptures, which were delivered to the world during the period with which "The Archaic Dictionary" is most concerned.

SE

forty-six fortified cities, and large quantities of cattle and treasure, and carrying 200,150 persons into captivity. Hezekiah sent thirty talents of gold and 800 talents of silver, besides other treasures, in the hope of making peace; Sennacherib, however, gave portions of the Judæan territory to the Philistine princes, and sent a force to besiege Jerusalem. This having been destroyed (2 Kings xix. 35), Sennacherib returned to Nineveh, and in the following year (B.C. 700), drove Merodach-Baladan out of Babylonia to Nagitu, at the mouth of the Eulæus, overthrew Suzub, who had revolted in Southern Babylonia, and made his own eldest son, Assur-nadin-suma, king of Babylon. The tribes in the North, from Lake Van to Cilicia, were next reduced, and in B.C. 697 Sennacherib had a fleet built and manned by Phenicians, in the Persian Gulf, with which he destroyed Nagitu. A revolt had meanwhile broken out in Babylonia, under Suzub, but it was soon repressed, and Erech sacked. About B.C. 695, Sennacherib finished his great palace at Nineveh, and two or three years later overthrew the combined forces of Suzub and Umman-minan of Elam, in a decisive and bloody battle at Khalule. In B.C. 691 Babylon was besieged and razed to the ground. In December, B.C. 681, Sennacherib was murdered by his two eldest sons, Adrammelech and Nergal-sharezer.

SENNOFRE. Or SEN-NEFER, "Making Good."

A title of Osiris as the creator of good.

SENNOFRE.

The father of Bek-en-amen, a royal scribe of the XVIIIth dynasty.

SEN-NU.

An Egyptian officer, of the XVIIIth dynasty. He was "Lieutenant of the King," "Scribe of the Young Soldiers," and "Royal Scribe." He had a son named Amen-se.

SEN-NU.

An Egyptian lady, the mother of Sebek-ari, and the sister of Sebek-hotep, who was a member of the royal council of thirty in the XIIIth dynasty.

SENOUPHIS.

According to the Greek lists the successor of Suphis, king of Memphis. He has not yet been certainly identified.

SENSAOS.

A Greco-Egyptian lady, whose name was also Hathor-set-dsjatho. She was the daughter of Cleopatra surnamed Candace and Soter the grandson of Cornelius. She died in the twelfth year of Trajan, aged sixteen. Her sarcophagus and mummy are in the Leyden Museum.

SENT.

An Egyptian gentleman, who was the father of Hor, which see.

SENT.

An Egyptian lady, the sister of Antef and Ameni, and the daughter of Antefaker, all private personages. She lived probably in the XIIth dynasty.

*Just Published.*

CLOTH, £3 3s.; TURKEY MOROCCO PLAIN, £4 4s.

---

# A CONCORDANCE

OF THE HEBREW AND CHALDEE SCRIPTURES.

REVISED AND CORRECTED.

BY B. DAVIDSON,

AUTHOR OF THE ANALYTICAL HEBREW AND CHALDEE LEXICON, THE SYRIAC AND CHALDEE  
READING LESSONS, AND JOINT AUTHOR OF THE ELEMENTARY ARABIC GRAMMAR  
AND READING LESSONS, ETC.



*Multæ terricolis linguæ, cœlestibus una.*

LONDON:  
SAMUEL BAGSTER AND SONS;  
15, PATERNOSTER ROW.

## אָטן

noun masc. *thread, yarn, hence linen.*

Pr. 7. 16. חֲבֻטות א' מצרים

## אַטֵּר

to shut, to close, comp.

אַצֵּר, עֲצֵר, עָטַר

אַצֵּר fut. 3 f. s.

Ps. 69. 16. וְאֵלֶּיךָ עָלִי בֶּרֶךְ מִיָּה

## אָפֵּר

adj. prop. *shut up, restrained, sc. in the right hand, i. e. left-handed.*

Ju. 3. 15; 20. 16. א' יְדִימִינוּ

## אֵי

adv. interr. *where? hence negatively not, and as an interj. woe, alas.*

Job 22. 30. יִמְלֹךְ א' נִכְיָי

וְתִקְרָא לְנֶפֶשׁ א' בְּכֹד

Ec. 10. 16. אֵלֶּךָ אִין שְׂמִילֶךָ

## וְאֵי

Ec. 4. 10. ו' לוֹ הָאֲדָר שִׁפֵּל

## אֵי

adv. interr. *where? used only with pronominal suffixes, or with ה' parag.*

s. 2 m. s. אֵיכֶה

Ge. 3. 9. וְאִמָּר לוֹ

s. 3 m. s. אֵינִי

2 Ki. 19. 13. א' מִלֶּכְהֶמֶת

Job 20. 7. רָצִין יִמָּרוּ א'

Mi. 7. 10. א' אֵלֶיךָ

## וְאֵינִי

Ex. 2. 20. וְאִמָּר אֲלֵבְנֹתָיו

Job 14. 10. וְיֹגֵעַ אִדֹּם

s. 3 m. pl. אֵינִם

Is. 13. 12. א' אֶפְסֹה חֲכִמִּי

Na. 3. 17. וְלֹא־נֹדַע מִקְדָּמוֹ א'

## אֵיהֶם

Ge. 18. 9. א' שְׂרָה אֲשֶׁתְךָ

א' הָאֲנָשִׁים אֲשֶׁר־בָּאוּ

א' הַקְדֵּשָׁה הָיוּ בְעֵינַיִם

א' אֶפְסֹה פִּיךָ

2 Sa. 17. 20. אֲדֹמִיעֶץ וְהִדְוִתָּן

א' אֵלֶיךָ אֲלֹהֵי אֲבוֹתֵינוּ

א' אֲלֹהֵי חֶמֶת וְאֶפְסֹה

א' אֲלֹהֵי סִפְרוֹתֵינוּ

נִדְרָה הוּא לֵלֶחֶם א'

א' בִּית־נִדְבִיב

וְלֹא־אִמָּר א' אֲלֹהֵי עֵשִׂי

א' אֲלֹהֵיךָ

Ps. 42. 11. אֲלֹהֵי

79. 10. אֲלֹהֵי

א' הַסִּדֵּר הָרִאשֹׁנִים

א' אֲנִי אֲלֹהִים

א' סֶרֶךְ א' שֶׁלֶךְ

Is. 33. 18. א' סֶרֶךְ אֲדֻמָּנוּלִים

א' אֲלֹהֵי חֶמֶת וְאֶפְסֹה

א' אֲלֹהֵי סִפְרוֹתֵינוּ

א' מִלֶּכְהֶמֶת

א' הַמִּעֲלֵם מִסֵּם

א' הַשֵּׁם בְּקִרְבוֹ

א' קִנְיָתְךָ וְנִבְרִיתְךָ

וְלֹא אִמָּר א' אֵלֶיךָ

א' אֲמָרוּ א' אֵלֶיךָ

א' הַדָּר וְנִתְּלֶךָ

א' דְּבָרִי יָבֵא נָא

א' גִּן וְיִין

La. 2. 12. א' הַיָּדִים אֲשֶׁר מִחֶמֶס

Eze. 13. 12. א' הַיָּדִים אֲשֶׁר מִחֶמֶס

## אַחֲשֵׁרְפָּן

Chald. noun masc. *i. q. Heb.*

אַחֲשֵׁרְפָּנָא pl. def.

Da. 3. 3. מִתְכַּנְּשִׁין א'

3. 27. מִתְכַּנְּשִׁין א'

6. 3. וְדִלְהוֹן א' אֵלֶיךָ

וְאַחֲשֵׁרְפָּנָא

Da. 6. 4. 5. 7. סִרְכִּיָּא

6. 8. סִגְנִיָּא

וְאַחֲשֵׁרְפָּנָא

Da. 3. 2. שִׁלַּח לְמִכְנֵשׁ א'

6. 2. ל' מֵאֵה וְעֶשְׂרִין

## אַחֲשֵׁרִין

noun masc. *mule, a word of*

Persian origin.

הַאֲחֲשֵׁרִיָּם pl.

Ps. 58. 10. רִכְבֵּי הָרֶכֶשׁ א'

Es. 8. 10, 14. אֲתֵד

root not used; *i. q. Arab.*

וְטַר to make firm, fix

f. 3 m. pl. אֲתֵד

firmly, comp. יָתַד

אֲתֵד

noun masc. *thorn, thornbush,*

*buckthorn.*

Ps. 58. 10. יִבְנוּ סִירְתֵיכֶם א'

Ge. 50. 10. וְיִבְנוּ עֲרֵצֵי ה'

50. 11. אֲהִדְאֵבֵל בְּנֵי ה'

Ju. 9. 14. לְהַעֲצִים אֵלֶיהָ

9. 15. וְאִמָּר א' אֲלֵדְעִים

9. 15. וְאִמָּר חֲצֵא אֵשׁ מִן ה'

## אָטַט

Arab. to utter a gentle

(sighing) sound.

## אָט

noun masc. prop. *gentleness,*

*softness, as an adv. gently,*

*slowly; pl. necromancers, or*

*ventriloquists.*

וְהִלֵּךְ א' וְהִלֵּךְ א'

1 Ki. 21. 27. וְהִלֵּךְ א'

Is. 19. 3. וְהִלֵּךְ א'

## אָטַם

to shut, to stop up, cogn.

קָטַם, חָטַם, קָטַם

אָטַם part.

Pr. 17. 28. א' שְׂפָתָיו נִכְּנוּ

21. 13. א' אֲנִי מִוִּקְדִּיל

Is. 33. 15. א' אֲנִי מִשְׁמַע דְּמִים

אָטַם part. pass. pl.

1 Ki. 6. 4. הַלֹּוֹי שְׂקִיָּם א'

אָטַם f. pl.

Eze. 40. 16. וְהָלוֹוִים א'

41. 26. וְהָלוֹוִים א'

וְהָלוֹוִים ה'

Eze. 41. 16. וְהָלוֹוִים ה'

אָטַם Hiph.

אָטַם fut.

Ps. 58. 5. א' אֲנִי

## אָטֵן

prob. to twist, twine, comp.

אָטֵן basket, from אָטֵן

## וּמְחַתֵּר

Le. 7. 16. ו' הַנּוֹתָר מִמֶּנִּי יֹאכֵל

19. 6. בָּיִם וְבֹחֵם יֹאכֵל ו'

2 Sa. 11. 12. בָּיִם הַהוּא ו'

const.

1 Ch. 29. 21. ל' הַיּוֹם הַהוּא

## מְחַתֵּר

Le. 23. 11, 15, 16. מ' הַשָּׁבֶת

Nu. 33. 3; Jos. 5. 11. מ' הַפֶּסַח

1 Sa. 20. 27. וְיֵהִי מ' הַחֹדֶשׁ הַשֵּׁנִי

## מְחַתֵּר

adv. to-morrow, the day

after.

## לְמַחֲרָם

מִהַנְשֵׁף וְעַד־הָעֶרֶב ל'

1 Sa. 30. 17. אָחֵר

Chald. *i. q. Heb.*

אָחֵר pl. const.

Da. 2. 29, 45. מִדֵּי לְהוֹאֵ א' דְּנָה

s. 3 m. pl. אָחֵרֵיךָ

Da. 7. 24. וְאֲחֵרֵי יָקֹם א'

## אָחֵרִין

Chald. adj. *K'ri,*

prop. *last, preceded by עַד*

*at last, lastly.*

Da. 4. 5. C'thib קְרִי מ' עַל

## אָחֵרִי

Chald. adj. fem. *another.*

Da. 2. 39. וְנִתְּנָה חֲקוּם מִלְכּוֹ א'

2. 39. וְנִתְּנָה חֲקוּם מִלְכּוֹ א'

7. 5. וְאִי הוּא א' חֲנִינָה

7. 6. וְאִי הוּא א' חֲנִינָה

7. 8. וְאִי הוּא א' חֲנִינָה

## וְאֲחֵרִי

Da. 7. 20. ו' דִּי סִלְקָה

## אָחֵרִין

Chald. adj. *another.*

Da. 2. 44. לְעַם א' לֹא חֲשַׁתֵּק

3. 29. לֹא אִיחִי אֱלֹהֵי א'

## וְאֲחֵרִין

Da. 2. 11. ו' לֹא אִיחִי

7. 24. ו' יָקֹם אֲחֵרִיךָ

## לְאָחֵרִין

Da. 5. 17. וְנִבְרִיתְךָ ל' הַב'

## אַחֲרִית

Chald. noun fem. *end,*

comp. *אַחֲרִית.*

## בְּאַחֲרִית

Da. 2. 28. דִּי לְהוֹאֵ ב' יוֹמִיָא

## אַחֲשֵׁרְפָּן

noun masc. *satrap, governor.*

pl. *אַחֲשֵׁרְפָּנִים*

Es. 8. 9. וְאֵל ה'

וְהַאֲחֵשֵׁרְפָּנִים

Es. 9. 3. ו' וְהַחֲחֹת

אַחֲשֵׁרְפָּנִי const.

Es. 3. 12. אֵל א' חֲמִלֶךָ

אַחֲשֵׁרְפָּנִי

Ezr. 8. 36. ל' הַמֶּלֶךְ

## לְאַחֲרִיתָם

De. 32. 29. יִבְנוּ ל'

Ps. 73. 17. אֲבִיבִי ל'

s. 3 f. pl. אֲחֵרִיתָם

Is. 41. 22. וְנִדְעָה א'

## מָחָר

adv. to-morrow, in time to

come.

Ge. 30. 33. וְנִתְּנָה צִדְקָתִי בָּיּוֹם מ'

Ex. 8. 25. מִעֲבָרֵי וְעִמְעִימוּ מ'

9. 5. מ' יִשְׁעֵהוּ ה' הַדֶּבֶר הוּא

9. 18. הַנִּינִי מִמִּשְׁרֵי כֶּתֶם מ'

10. 4. הַנִּינִי מִבֵּית מ' אֶרֶבָה

13. 14. כִּי־יִשְׁאַלְךָ בֶּן־כִּי

16. 23. שִׁבְחֶיךָ שִׁבְחֶיךָ ל' י

17. 9. אֲנִי־נִשְׁבַּח עַל־רֹאשׁ הַגְּבִיעָה

חַג ל' מ'

32. 5. פ' מִן וְסָעוּ לָכֶם

u. 14. 25. לְפָנֵי י' מ'

16. 7. וְאֲחֵרֵי מ'

De. 6. 20. כִּי־יִשְׁאַלְךָ בֶּן־כִּי

Jos. 3. 5. מ' יִשְׁעֵהוּ בְּקִרְבָּנֶם

4. 6, 21. יִשְׁאַלְוּ בְּנִיכֶם מ'

11. 6. כִּי מ' כֶּתֶם הוּא

22. 24. מ' יִמָּרוּ בְּנִיכֶם לְבִנְיָנוּ

22. 27. וְלֹא־יִמָּרוּ בְּנִיכֶם מ'

22. 28. אֲלֵינוּ וְאֲלֵדְרֹתֵינוּ מ'

Ju. 19. 9. וְהִשְׁמַחְתֶּם מ' לְדֹרְכֵם

20. 28. כֶּתֶם מ' אֲנִי־נִשְׁבַּח

1 Sa. 9. 16; 20. 12. מ' הַיּוֹם





SAMUEL BAGSTER AND SONS,

15, PATERNOSTER ROW, LONDON.

---

## AIDS TO THE STUDY OF THE GREEK SCRIPTURES.

---

### The Greek Student's Manual.

A Practical Guide to the Greek Testament, designed for those who have no knowledge of the Greek language; also the New Testament, Greek and English; and a Greek and English Lexicon to the New Testament. Foolscap octavo, Cloth, 10s.

### The Analytical Greek Lexicon to the New Testament.

The words of the Greek Text, however inflected, are placed in alphabetical order, analysed, and referred to their roots, which are copiously explained: so that the precise grammatical force and English meaning of every word in the Greek New Testament can be ascertained with very little trouble. Quarto, Cloth, 12s.

### The Student's Analytical Greek Testament:

Presenting at one view the Text of Scholz and a Grammatical Analysis of the Verbs, in which every occurring inflection of Verb or Participle is minutely described, and traced to its proper Root. With the readings Textual and Marginal of Griesbach; and the variations of Stephens, 1550; Beza, 1598; and the Elzevir, 1633. Square 16mo., 12s.

### The Twofold New Testament.

Being a New Translation accompanying a Revised Text, in Parallel Columns. By the Rev. T. S. GREEN, M.A. Quarto, Cloth, 21s.

### The Polymicrian Greek New Testament,

With Various Readings, Parallel References, indication of Roots, Maps, Engraved Tables, etc. 32mo. Small pocket volume, Cloth, 3s. 6d.

\* \* \* The Polymicrian Series embraces New Testaments, Common Prayers, and Psalters, in various languages; also English and Greek Concordances, and a Lexicon and Index.

### A Grammar of the New Testament Dialect.

A Treatise on the Grammar of the New Testament; embracing observations on the literal interpretation of numerous passages; and an Index of passages particularly noticed. By the Rev. T. S. GREEN, M.A. Crown octavo, Cloth, 7s.

### A Practical Guide to the Study of the Greek New Testament.

Foolscap octavo, Cloth, 2s.

### The Reason

Why all Christians should read God's written Word in Greek; and demonstration afforded of the ease with which an accurate knowledge thereof may be gained by those who have not had a classical education. Octavo, Sewed, 6d.

### A Spur and Encouragement.

An incentive to the Study of the Greek Testament, with some practical Suggestions for Learners. (*New and Revised Edition.*) Octavo, Sewed, 6d.



SAMUEL BAGSTER AND SONS,

15, PATERNOSTER ROW, LONDON.

## AIDS TO THE STUDY OF THE HEBREW SCRIPTURES.

### Bagster's Analytical Hebrew Lexicon.

Containing a Lexicon in the ordinary sense of supplying the various meanings of the various roots ; a Dictionary of every derivative and modification of every root, in alphabetical order, with analysis ; a storehouse of the anomalies of the language, carefully arranged and referred to from all parts of the work ; and a Concordance of the least easily understood words. By Professor B. DAVIDSON. Quarto, Cloth, £1 5s.

### Gesenius's Hebrew Lexicon.

By S. P. TREGELLES, LL.D. Quarto, Cloth, £1 1s.

### Gesenius's Hebrew Grammar.

Enlarged and improved by Professor E. RÖDIGER. With a Hebrew Reading Book. Quarto, Cloth, 7s. 6d.

With Analysis of Genesis I-XI., by the Rev. JOHN LLOYD, M.A., 10s. 6d.

### An Analysis of the First Eleven Chapters of Genesis :

With copious References to Gesenius's Hebrew Grammar. By the Rev. JOHN LLOYD, M.A. Quarto, Boards, 3s. 6d.

With Gesenius's Hebrew Grammar, 10s. 6d.

### An Analysis of the Book of Ecclesiastes :

With reference to the Hebrew Grammar of Gesenius, and with Notes critical and explanatory. To which is added the Book of Ecclesiastes, in Hebrew and English, in parallel columns. By the Rev. JOHN LLOYD, M.A. Quarto, Cloth, 7s. 6d.

With Gesenius's Hebrew Grammar, 15s.

### The Englishman's Hebrew and Chaldee Concordance of the Old Testament :

Being an attempt at a Verbal Connection between the Original and the English Translation ; with Indexes, a List of the Proper Names, and their occurrences, etc. *Third Edition.* Two Volumes. Royal octavo, Cloth, £3 13s. 6d.

### The Hebrew Bible of the Polyglot Series.

The Hebrew Text after Van der Hooght, with the *Keri* and *Chetib* ; and the Various Readings of the Samaritan Pentateuch. Foolscap octavo, Cloth, 10s.

### Hebrew and English Old Testament, interpaged.

Foolscap octavo, Cloth, 18s. With Greek and English New Testament, £1 4s.

### Biblia Sacra Polyglotta.

The Modern Polyglot Bible. In Eight Languages. Two Volumes, Folio. Bound in Cloth, 2 Vols., £6 6s. ; in best Morocco Roxburgh, £8 8s. ; Turkey morocco plain, £12 12s. ; Turkey morocco antique, hand-tooled edges, for presentation, £16 16s. ; also in 12 Parts, stiff wrapper, 10s. 6d. each.

### The Hebrew Student's Manual.

Containing a Hebrew Grammar ; a series of Hebrew Reading Lessons, analysed ; the Book of Psalms, with interlineary translation ; the construction of every Hebrew word being clearly indicated, and the root of each distinguished by the use of hollow and other types ; and a Hebrew and English Lexicon, containing all the Hebrew and Chaldee words in the Old Testament Scriptures. Foolscap octavo, Cloth, 10s.

# BAGSTER'S POLYGLOT BIBLES,

## IN POCKET VOLUMES.



THE various languages, as separate Volumes, are complete in all respects, and adapted for study *per se*, but they also afford their possessor the assistance of the costly Polyglot editions of the libraries. An individual, for instance, purchases a single language of this series, and proceeds to study it—be it Greek, French, English, or what it may; he then desires to compare the object of his study with another translation, or with the Original, and, possessing himself of it, he finds, to his inexpressible comfort, that he has only to refer to the same page, and part of the page, to obtain the desired comparison. He afterwards adds another and another Version to his Library, and finds the same principle carried through the whole; and he obtains a Bible of two, three, four, or more languages, not only convenient for comparison with one another, but adapted to the various uses of single pocket volumes. This arrangement affords the purchaser also the opportunity of providing himself only with those languages he may require; and supplies his wants in the most convenient, elegant, as well as inexpensive manner.

OUVRAGE portatif de diverses Langues, en volumes séparés, parfaitement conformes, entièrement complets, adaptés pour les études bibliques et théologiques *per se*, cet ouvrage procure l'avantage d'obtenir les mêmes renseignements que l'on ne peut trouver que dans les plus chères éditions Polyglottes. Par exemple, on achète un volume d'une seule langue de cette série et l'étudée, —soit en langue grecque, française, anglaise, ou quel que ce soit; on désire comparer l'objet de son étude, ou avec une autre traduction ou avec l'original, et, en se procurant cette version, on trouvera que s'il regarde la même page et la même partie de cette page, on peut faire la comparaison désirée. On pourra aussi augmenter sa Bibliothèque en y ajoutant les versions françaises et celles des Langues étrangères, et on trouvera le même principe soutenu dans tout l'ouvrage; il posséderait alors une Bible de deux, trois, quatre Langues ou plus; non seulement commode pour en faire la comparaison en plusieurs traductions, mais encore propre à l'usage varié de volumes de poche séparés. Cet arrangement procure à l'acheteur l'avantage de posséder un ouvrage dans la Langue qu'il préfère, tant par sa reliure solide que sa forme élégante et commode, et offre sous tous les rapports par son format portatif un livre précieux.

Die verschiedenen Sprachen, in besondern Bänden, sind in jeder Hinsicht vollständig und zum Selbststudium geeignet; aber sie gewähren auch deren Besizer die Beihülfe der theuern Polyglottischen Ausgaben der Buchhändler. Jemand, zum Beispiel, kauft eine einzelne Sprache dieser Reihensfolge und beginnt sie zu studiren—sei es Griechisch, Französisch, Englisch oder was es immer sein mag; dann wünscht er den Gegenstand seines Studiums mit einer andern Uebersetzung oder mit dem Original zu vergleichen, und da er es besizt, findet er zu seiner unaussprechlichen Befriedigung, daß er sich nur auf die gleiche Seite und Theil der Seite zu beziehen hat, um die gewünschte Vergleichung zu erhalten. Nachher fügt er eine Uebersetzung nach der andern seiner Bibliothek bei, und findet den nämlichen Grundsatz im Ganzen durchgeführt; und er erhält eine Bibel von zwei, drei, vier oder mehr Sprachen, nicht bloß bequem um Eine mit der Andern zu vergleichen, sondern für den Gebrauch von einzeln Taschen-Bänden passend. Diese Anordnung gewährt auch dem Käufer die Gelegenheit, nur diejenigen Sprachen anzuschaffen, die er wünscht; und befriedigt seine Anforderungen sowohl in der bequemsten, elegantesten als auch in der billigsten Weise.

Catalogue, with Illustrated Supplement of Specimen Pages, by Post, free.



LONDON:—SAMUEL BAGSTER AND SONS; 15, PATERNOSTER ROW.



JOSUE, XVIII, XIX.

13 Mais après que les enfants d'Israël se fixèrent leurs portions, —  
14 Alors on tira le sort de la tribu des descendants de Benjamin, leurs familles ; et  
15 les continents du pays qu'ils eurent, et les continents de Juda, et les descendants  
16 de Joseph.

héritage qu'un et une pauvre, écarté, comme si fort peu soucieux. L'éternel m'a assisté. 15 Et Josue leur dit : Si tu es par toi grand peuple, monte à la forêt, et coupe-à pour faire place dans le pays des Prephets et des Reurs, si la montagne d'Ephraïm est trop 16 Et lui fait monter du côté du Septentrion, et descendra du côté du Sud. Vers le Nord, du côté de l'Est, vers le Sud, vers l'Occident, de sorte que ses issues se devaient rendre au désert de Beth-Aven. 17 Jus que la frontière devait passer de la

[illegible][illegible]

СЛАВ. XVIII.

Et tout l'assemblée des enfans d'Israël  
sont venus, et ils y joignent le ha-  
bitacle d'assignation, après que le pays leur est  
asségué.

20 Or, il étoit resté entre les enfans d'Israël  
sept tribus, qui n'avoient point des-  
cendu aux enfans d'Israël.

21 Et quand les enfans d'Israël : Jus-  
qu'à quel lieu ne pourrions nous venir posséder  
le pays que l'Eternel, le Dieu de vos pères,  
vous a donné ?

22 Puis cette frontière devoit passer à côté  
de Harod, vers la Septentrion, et descendre à

10. Puis cette frontière devoit passer à côté  
de Harod, vers la Septentrion, et descendre à

4. Prenez à terre vous trois hommes de ce Petit-Roglad, vers le Septentrion ; de sorte que chaque tribu, que j'enverrai, et ils se mettront en chemin et ils traverseront le pays, et ils en traceront un plan, selon leur héritage, et rejoindront vers moi.

Septentrion, au bout du Jourdain regardant vers le Midi. Ce *par là* la frontière du Midi.

531 Le partageant en sept portions : Juda, demeurera dans ses limites du côté du Midi ; et la maison de Joseph demeurera dans ses limites du côté du Septentrion.

6 Vous donc, tracez un plan du pays, et le partagez en sept parts, et apportez-le moi, et je l'étalerai pour vous tel que le sort devant l'Éternel notre Dieu.

7 Le sort de portion nous les Tâ-

20 Et le Jourdain le devait baigner du côté de l'Orient. *Ce fut* la part de Benjamin, dans de Benjamin, selon ses frontières tout autour, selon leurs familles.

21 Or, les villes de la tribu des descendants de Benjamin, selon leurs familles, devaient être Jerico, Beth-El, Heleketsak, 22 Beth-Israhel, Jemrahim, Beth-El,

villes saintes pour peindre que le second de  
l'Éclair et leur père, Quant à Gad et  
Ruben et la mort de la tribu de Manassé,  
il n'est pas pris leur héritage au delà du Jourdain  
vers l'Orient, que Moïse servait de l'Eclai-  
rer l'Orient, dans sa prière et son la-  
ment, et Josué commanda à ceux qui s'en-  
gagèrent de tracer un plan du pays, disant :

42 Xaviani, Nani, Molihi, Hopini, et Grébui,  
douze villes et leurs villages.  
43 Gabazon, Rana, Beotou,  
46 Missipé, Kephina, Mosa,  
47 Ketem, Jijep, Iwreia,  
48 Redan, Eiehn, Jenusi, (qui est) Jenu-  
sam Goubah, et ses villages, quatre fois et  
dix-huit milles, selon les mesures des écri-  
vains de Babylonne, selon leurs familles.

[illegible]

## CHAP. XIX

ON tira le second sort pour Siméon, pour la tribu des descendants de Simeon, selon leurs familles; et leur héritage fut parmi l'héritage des descendants de Juda.

2. Et ils eurent dans leurs héritages Beersébah, Gsébah, Molada,

Landesbefehliger ausgefandt.

Sofna 18—19.

Bezeichnung des übrigen Bandes.

13 Da aber diereiber Siedel mächtig wurden,  
11 Und das Geis des Elannd der Sinder Zent-  
machten (e die Sanderer junder, und vertriehen  
min fiel noch ihren Wegschickten), und die Öterg-  
fere Sinder ging aus, müssen den Sinderen Suda  
und den Sinderen Sinderen.

12. Wie sieht Offense vor an der Zeit gegen Dittis  
fermal, vom Jordan aus und geht braun an der  
Seite Jerrico von Mittelamerika, und temni  
auf Offense gegen Jerrico, und geht aus an

[illegible]

16.20 fragen die Kinder Goldsch: Das Schling-  
her vom Mittling liegt an dem niedern Böhle-  
weiden nur nicht erlangen; denn es sind kleine Mä- 1.4. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20.  
der bey alten Kanariern, die im Süd- und West-  
Gef. des Schenks gegen Mittling vom dem Berge,  
niedern, der niedern, ist Böhle-  
her vom Mittling liegt an dem niedern Böhle-  
weiden nur nicht erlangen; denn es sind kleine Mä-  
der bey alten Kanariern, die im Süd- und West-  
Gef. des Schenks gegen Mittling vom dem Berge,

Siedler, und Sterren im Stiel. Ich an Eirachs-Bach, das ist Eirachs-Steinm. das  
17 Schlo fand nun Haute Stofen, zu Eyrham E das ber Rinner Qua; das ist die Ette gegen  
und Admache; Du bist ein großes Stiel, und weil sticht.  
Du so groß bist, müßt du nicht ein Koo haben; 15 Alter die Ette oben  
und Du so groß bist, müßt du nicht ein Koo haben; 15 Alter die Ette oben  
und Du so groß bist, müßt du nicht ein Koo haben; 15 Alter die Ette oben

18. Contem die Geringe soll dein Fein, da der  
Stettin an und getet die gegen Eichen und Tannen  
zieh, den baue nun, so wird er seines Landes  
Gut die, denn die die Geringe vertrieben, die  
offene Maen haben und miedlich sind.

19. Und getet find an der Geringe Ende, der noch  
das Ende an der Geringe Ende, welches  
das Ende an der Geringe Ende, welches

Das 18. Kapitel.

Ernte nachdem gegen Mitternacht liegt, und gegen  
 betend durchs Lob Lärmend, an der Seite beider  
 Stübchen an Mittertag, und kommt bald zum Sturm  
 und Regen.

2. Und noch noch stehen Stimmen der Kinder Gottes auf der Erde, und das Land war ihnen antwortend.

18 Und gied zur Stelle hin neben dem Gefäße  
das gegen Mitternacht liegt, und kommt hindu auf's  
3. Und Solche find zu den Kindern Israel: Die  
lange Feid ihr zu laß, daß ihr nicht binneht, das  
heil, denn ihr ist Entziet, nicht angedreiet zu  
ten.

19 Und gäbe an der Erste Rechts-Engler, die ge-  
gen Mitternacht lieh, und ist sein Ende an be-  
gange der Solymore gegen Mitternacht, an den

Das Land gedehnt und befruchtend nach ihren Erbsitten, und kommen zu mir.  
5. Schreiet das Land in seinen Schreie. Unda soll  
sich ein Feind Ökonomie von Dittung her, und das  
20. Ährt die Erde gegen Menschen soll der Gerechte  
haben. Das ist das Erbteil der Kinder Benjamin  
Dittungsgründe. Das ist die

21 Die Erlebe unter der Farnung der Rinder Horn  
in dem Erleben unter der Farnung der Rinder Horn  
Sonne, Stiefel hat, die den auf einer Menge von  
Stiefel hat.

2008 treffen wir beim Jünger, unfrem Güt.	22 Jülich-Schöda, Zomacum, Jülich-St.
7 Denn bei Jülicher haben kein Jülich unter euch;	23 Jülich, Zomacum, Jülich
föhrten das Jülicher-Schöda bei Jülicher ist Jülicher.	24 Jülicher-Schöda, Jülich, Jülich
Obst oder unter Jülicher, und der Jülicher Schöda. Jülich	25 Jülicher und Jülicher Jülicher.

25 Ich bin, Maria, barmherz,  
26 Mütter, Mütter, Mütter,  
27 Mütter, Mütter, Mütter,  
28 Ich bin, Maria, barmherz,  
29 Mütter, Mütter, Mütter,  
30 Mütter, Mütter, Mütter,

gen: und Schied gebot ihnen, da sie ihn molken zu trinken, Schmalz, Girasch, dergleichen Götter zu geben, das Vieh zu beschützen, und sprach: Gehet, ihre Zorster. Das ist das Erbtheil der Kinder derer Hing und durchdornelt das Vieh, und beschützen jamm in ihren Erbtheilern.

Das 19. Kapitel.

Der Herr hat seinen Namen  
 in der Welt verherrlicht,  
 und sein Name ist über  
 alle Länder erhaben.

1. The first part of the paper is devoted to a general discussion of the problem of the existence of a solution of the system of equations (1) for arbitrary values of the parameters  $\alpha$  and  $\beta$ . It is shown that the system of equations (1) has a solution for arbitrary values of the parameters  $\alpha$  and  $\beta$  if and only if the condition

LONDON: SAMUEL BAGSTER AND SONS, 15, PATERNOSTER ROW.



# BAGSTER'S BROAD MARGIN EDITION

OF THE

## LARGE PRINT FACSIMILE POLYGLOT BIBLE,

ON WRITING PAPER, FOR MS. NOTES.

Containing also 12 leaves of ruled writing-paper to form an Alphabetical Index to Notes; Preface; a Table of Comparative Chronology, from the Creation to the year 400 of the Christian Era; displaying the Genealogy of Our Lord and Saviour Jesus Christ, with celebrated persons and events both in Sacred and Profane History, from B.C. 500 to A.D. 400; Map of the Peninsula of Sinai, with part of Egypt, illustrating the History of Israel from the Exodus to the Entrance into the Promised Land; Map of Canaan in the Patriarchal Times, exhibiting the localities of the nations, to the period immediately preceding the Conquest by Joshua; Map of Canaan as divided among the Tribes, illustrating the period from Joshua to the death of Saul; Map of the Kingdom of Judah, including all the known Scriptural sites, as well as those not yet identified by Modern Research; Map of the Hebrew Kingdom under Solomon; Map of the Kingdom as divided under Rehoboam, shewing the extent of the several Captivities; with Assyria, Chaldea, Media, Armenia, and Syria; Comparative View of the Ancient Persian Empire with the Roman Empire under Augustus, with the additional Provinces of Dacia and Mesopotamia, and Brittania; A summary View of the Principal Events of the Period from the Close of the Old Testament Canon until the Times of the New Testament; Map of Palestine at the Commencement of the Christian Æra, illustrating the Gospels, Acts of the Apostles, etc.; Map of Modern Palestine; A Plan of Jerusalem; with a section of the ground, crossing the lower pool of Gihon to the village of Jebel Tur, shewing the elevation of Mount Zion, Mount Moriah, the Mount of Olives, etc.; Map of the countries adjacent to the Mediterranean, illustrating the Acts of the Apostles, the Epistles, and the Apocalypse; Map of Christendom at the rise of Mohammedanism, A.D. 622, with the Boundaries of the Dioceses; Map of Christendom during the Crusades; with the divisions at the death of Innocent III. (A.D. 1216); Map of Mediæval Palestine, shewing the sites of the principal battles and sieges which occurred in the Holy Land during the period of the Crusades; Chronological Arrangement of the Old Testament; Table of the Stations of the Israelites in the Wilderness; A Comparative Chronological Table of the Kings and Prophets of Judah and Israel; Harmony of the Four Evangelists, Chronologically arranged; The Great Prophecies and Allusions to Christ in the Old Testament; Passages in the Old Testament quoted or alluded to in the New Testament; The Names, Titles, and Characters of the Son of God, Jesus Christ Our Lord, in their variety, as found in the Scriptures; The Names, Characteristics, Privileges and Glory of the Church of God; The Jewish and other Sects and Factions; Description of Measures, Weights, and Coins; Jewish Calendar; Tables of Measures, Weights, and Coins; Scripture Index; Alphabetical Index of the first line of each Psalm; and an Alphabetical Index to the Old and New Testaments. To which may be added a special edition of Cruden's Concordance.

	£	s.	d.
Seconds Morocco .. ..	1	5	0
"    "    limp .. ..	1	5	0
Turkey Morocco, plain .. ..	1	10	0
"    "    limp .. ..	1	10	0
Best Turkey Morocco, tooled .. ..	1	15	0
"    "    flaps .. ..	2	0	0
Limp Levant Morocco, Kid-lined .. ..	2	2	0

LONDON:

SAMUEL BAGSTER AND SONS,  
15, PATERNOSTER ROW.

[For Specimen, see next Page.]



## Jeremiah's remonstrance.

## JEREMIAH, XLIV.

## The people's insolent reply.

the land of Egypt, which dwell at<sup>a</sup> Migdol, and at Tahpanhes,<sup>b</sup> and at<sup>c</sup> Noph, and in the country of Pathros, saying,

2 Thus saith the LORD of hosts, the God of Israel, Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they are a desolation,<sup>d</sup> and no man dwelleth therein;

3 Because<sup>e</sup> of their wickedness which they have committed, to provoke me to anger, in that they went to burn incense, and to serve other gods, whom<sup>f</sup> they knew not, neither they, ye, nor your fathers.

4 Howbeit I sent<sup>g</sup> unto you all my servants the prophets, rising early, and sending them, saying, Oh, do not this abominable<sup>h</sup> thing that I hate.

5 But<sup>i</sup> they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.

6 Wherefore my fury<sup>j</sup> and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem: and they are wasted and desolate, as at this day.

7 Therefore now thus saith the LORD, the God of hosts, the God of Israel, Wherefore commit ye this great evil against your<sup>k</sup> souls, to cut off from you man and woman, child and suckling, out of Judah, to leave you none to remain;

8 In that ye provoke<sup>l</sup> me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth?

9 Have<sup>m</sup> ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?

10 They are not<sup>n</sup> humbled even unto this day, neither have they feared,<sup>o</sup> nor walked in my law, nor in my statutes, that I set before you, and before your fathers.

11 Therefore thus saith the LORD of hosts, the God of Israel, Behold, I will set my face<sup>p</sup> against you for evil, and to cut off all Judah.

12 And I will take the remnant of Judah, that<sup>q</sup> have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, and fall in the land of Egypt; they shall even be consumed by the sword and by the famine: they shall die, from the least even<sup>r</sup> unto the greatest, by the sword and by the famine; and they shall be an execration, and an astonishment, and a curse, and a reproach.

13 For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence:

14 So that none of the remnant of Judah, which are gone<sup>s</sup> into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they<sup>t</sup> have a desire to return to dwell there; for none shall return but such<sup>u</sup> as shall escape.

15 Then all the men which knew that their wives<sup>v</sup> had burned incense unto other

B. C. 587.

a chap. 46. 14.

Ex. 14. 2.

b chap. 43. 7.

c Is. 19. 13.

d chap. 6. 16.

e chap. 34. 22.

La. 1. 1. 16.

f verse 25.

Ps. 12. 4.

g chap. 19. 4.

h or, frame,

2 Ki. 17. 16.

i chap. 7. 18.

j De. 13. 6.

k 32. 17.

l chap. 29. 19.

m 2 Ch. 36. 15.

n Ho. 2. 5. 9.

o bread.

p Eze. 16. 36.

q 47.

r Re. 21. 22.

s chap. 42. 18.

t or, husbands.

u chap. 7. 19.

v 25. 7.

w Nu. 16. 36.

x Pr. 8. 36.

y of the

midst of.

z ch. 25. 6. 7.

aa Is. 3. 8.

ab 1 Co. 10. 22.

ac Ho. 3. 16.

ad Is. 43. 24.

ae Mal. 2. 17.

af Ezr. 9. 13, 14.

ag wicked-

nesses, or,

punish-

ments.

ah chap. 25. 11.

ai verse 6.

aj 1 Co. 10. 20.

ak 2 Co. 6. 16.

al b contrite,

Ps. 51. 17.

am Ps. 119. 150.

an Ps. 119. 155.

ao Ps. 14. 16.

ap Ec. 8. 12, 13.

aq Mal. 4. 2.

ar Ps. 78. 56.

as 1 Ki. 9. 9.

at Ne. 13. 18.

au Da. 9. 11, 12.

av chap. 43. 7.

aw Le. 17. 10.

ax Eze. 14. 7, 8.

ay Am. 9. 4.

az verse 15.

ba ch. 42. 15, &amp;c.

bb Job 34. 22.

bc Ja. 1. 14, 15.

bd Ho. 4. 6.

be Ge. 22. 16.

bf He. 6. 13.

bg Eze. 20. 39.

bh Am. 6. 10.

bi chap. 31. 28.

bj Eze. 7. 6.

bk Is. 30. 1. 3.

bl verse 12.

bm 2 Ki. 21. 14.

bn lift up

their soul.

bo verse 14.

bp Is. 27. 13.

bq verse 28.

br Ne. 13. 26.

gods, and all the women that stood by, a great multitude, even all the people that dwell in the land of Egypt, in Pathros, answered Jeremiah, saying,

16 As for the word that thou hast spoken unto us in the name of the LORD, we<sup>c</sup> will not hearken unto thee.

17 But we will certainly do whatsoever thing goeth forth out of our own<sup>d</sup> mouth, to burn incense unto the<sup>e</sup> queen of heaven, and to pour out drink offerings unto her, as we have done, we,<sup>f</sup> and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then<sup>g</sup> had we plenty of<sup>h</sup> victuals, and were well, and saw no evil.

18 But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine.

19 And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our<sup>i</sup> men?

20 Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him that answer, saying,

21 The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the LORD remember them, and came it not into his mind?

22 So that the LORD could no longer bear<sup>j</sup> because of the evil of your doings, and because of the abominations which ye have committed, therefore<sup>k</sup> is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at<sup>l</sup> this day.

23 Because ye have burned incense,<sup>m</sup> and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law,<sup>n</sup> nor in his statutes, nor in his testimonies;<sup>o</sup> therefore<sup>p</sup> this evil is happened unto you, as at this day.

24 Moreover, Jeremiah said unto all the people, and to all the women, Hear the word of the LORD, all Judah that<sup>q</sup> are in the land of Egypt;

25 Thus saith the LORD of hosts, the God of Israel, saying, Ye and your wives have both spoken<sup>r</sup> with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish<sup>s</sup> your vows, and surely perform your vows.

26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, I have sworn<sup>t</sup> by my great name, saith the LORD, that my name shall no more be named in the mouth of any man of Judah, in all the land of Egypt, saying, The Lord God liveth.

27 Behold, I will watch over them for evil,<sup>u</sup> and not for good; and all the men of Judah that are in the land of Egypt shall be consumed<sup>v</sup> by the sword and by the famine, until there be an end of them.

28 Yet<sup>w</sup> a small number that escape the sword shall return out of the land of Egypt into the land of Judah; and all the remnant of Judah, that are gone into the land

# BAGSTER'S LIMP KID-LINED BIBLES.

## Practical religion.

II. 11 And *that* every tongue should confess that Jesus Christ is Lord,<sup>a</sup> to the glory of God the Father.  
12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work<sup>a</sup> out your own salvation with fear<sup>c</sup> and trembling:  
13 For it is God<sup>d</sup> which worketh in you both to will and to do of his good pleasure.  
14 Do all things without murmurings<sup>k</sup> and disputings;<sup>i</sup>  
15 That ye may be blameless and harmless, the sons<sup>m</sup> of God, without

## PHILIPPIANS, III.

A. D. 64.

a John 13. 13.  
Ro. 14. 9.  
b Ac. 23. 6.  
c Ac. 22. 3, 4.  
Ga. 1. 13, 14.  
d 1<sup>o</sup> 10. 16.  
Jno. 6. 27, 29.  
He. 4. 11.  
e Pe. 1. 5, 10.  
f Ep. 6. 5.  
g Lu. 1. 6.  
h He. 13. 21.  
i Mat. 13. 44.  
j Is. 53. 11.

that he hath whereof he might trust in the flesh, I more:  
5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;<sup>b</sup>  
6 Concerning zeal, <sup>c</sup> persecuting the church; touching the righteousness which is in the law, blameless.<sup>d</sup>  
7 But what things were gain to me, those I counted loss<sup>e</sup> for Christ.  
8 Yea, doubtless, and I count all things <sup>f</sup> but loss, for<sup>g</sup> the excellency of the knowledge of Christ Jesus my Lord: for whom I have<sup>h</sup> suffered the loss of all things, dung, that I may

## Confidence in Christ alone.

These three Editions correspond page for page, and line for line, to afford to those who use more than one Edition of the Series the inestimable help of local memory. "It has been some advantage for this reason to accustom one's self to books of the same Edition: and it has been of constant and special use to Divines and private Christians, to be furnished with several Bibles of the same Edition, that whosoever they are, whether in their chamber, parlour, or study, in the younger or elder years of life, they may find the chapters and verses standing in the same parts of the page."—*Art of Improving the Memory.*

## Practical religion.

II. 11 And that every tongue should confess that Jesus Christ is Lord,<sup>a</sup> to the glory of God the Father.  
12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work<sup>a</sup> out your own salvation with fear<sup>c</sup>

## PHILIPPIANS, III.

A. D. 64.

a Jno. 13. 13.  
Ro. 14. 9.  
b Ac. 23. 6.  
c Jno. 6. 27, 29.

that he hath whereof he might trust in the flesh, I more:  
5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;<sup>b</sup>  
6 Concerning zeal, <sup>c</sup> persecuting the

## Confidence in Christ alone.

n him, not having ss, which is of the through the faith ness<sup>r</sup> which is of

## Practical religion.

I. 11 And that every tongue should confess that Jesus Christ is Lord,<sup>a</sup> to the glory of God the Father.  
12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work<sup>a</sup> out your own salvation with fear<sup>c</sup> and trembling:  
13 For it is God<sup>d</sup> which worketh in you both to will and to do of his good pleasure.  
14 Do all things without murmurings<sup>k</sup> and disputings;<sup>i</sup>  
15 That ye may be blameless and harmless, the sons<sup>m</sup> of God, without rebuke, in the midst of a crooked<sup>n</sup> and perverse nation, among whom<sup>o</sup> ye shine as lights<sup>p</sup> in the world;  
16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.  
17 Yea, and if I be offered<sup>q</sup> upon the sacrifice and service of your faith, I joy, and rejoice with you all.  
18 For the same cause also do ye joy, and rejoice with me.  
19 But I trust in the Lord Jesus to send Timothy<sup>r</sup> shortly unto you, that I also may be of good comfort, when I know your state.  
20 For I have no man<sup>s</sup> like-minded, who will naturally care for your state.  
21 For all seek their own, <sup>t</sup> not the things which are Jesus Christ's.  
22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.  
23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.  
24 But <sup>u</sup> I trust in the Lord that I also myself shall come shortly.  
25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow-soldier,<sup>v</sup> but your messenger, and he that ministered to my wants.  
26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.  
27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.  
28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.  
29 Receive him therefore in the Lord with all gladness: and hold such in reputation:  
30 Because for the work of Christ he was nigh unto death, not regarding his life, <sup>w</sup> to supply your lack of service toward me.

## CHAP. III.

FINALLY, my brethren, rejoice<sup>x</sup> in the Lord. To write the same<sup>y</sup> things to you, to me indeed is not grievous, but for you if it be safe.  
2 Beware of dogs, <sup>z</sup> beware of evil workers, beware of the<sup>aa</sup> concision.  
3 For we are<sup>ab</sup> the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh:  
4 Though I might also have confidence in the flesh. If any other man thinketh

## PHILIPPIANS, III.

A. D. 64.

a Jno. 13. 13.  
Ro. 14. 9.  
b Ac. 23. 6.  
c Jno. 6. 27, 29.  
d He. 4. 11.  
e Pe. 1. 5, 10.  
f Ep. 6. 5.  
g Lu. 1. 6.  
h He. 13. 21.  
i Mat. 13. 44.  
j Is. 53. 11.  
k 1<sup>o</sup> 10. 16.  
l Jno. 6. 27, 29.  
m He. 4. 11.  
n 2<sup>o</sup> 10. 16.  
o He. 4. 11.  
p 1<sup>o</sup> 10. 16.  
q 1<sup>o</sup> 10. 16.  
r 1<sup>o</sup> 10. 16.  
s 1<sup>o</sup> 10. 16.  
t 1<sup>o</sup> 10. 16.  
u 1<sup>o</sup> 10. 16.  
v 1<sup>o</sup> 10. 16.  
w 1<sup>o</sup> 10. 16.  
x 1<sup>o</sup> 10. 16.  
y 1<sup>o</sup> 10. 16.  
z 1<sup>o</sup> 10. 16.  
aa 1<sup>o</sup> 10. 16.  
ab 1<sup>o</sup> 10. 16.

that he hath whereof he might trust in the flesh, I more:  
5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;<sup>b</sup>  
6 Concerning zeal, <sup>c</sup> persecuting the church; touching the righteousness which is in the law, blameless.<sup>d</sup>  
7 But what things were gain to me, those I counted loss<sup>e</sup> for Christ.  
8 Yea, doubtless, and I count all things <sup>f</sup> but loss, for<sup>g</sup> the excellency of the knowledge of Christ Jesus my Lord: for whom I have<sup>h</sup> suffered the loss of all things, and do count them but dung, that I may  
9 And be found in him, not having mine own<sup>i</sup> righteousness, which is of the law, but that which is through the faith of Christ, the righteousness<sup>j</sup> which is of God by faith:  
10 That I may know him, and the power of his resurrection, and the<sup>k</sup> fellowship of his sufferings, being made conformable unto his death;  
11 If by any means I might<sup>l</sup> attain unto the resurrection of the dead.  
12 Not as though I had already attained, either were already perfect: <sup>m</sup> but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.  
13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting<sup>n</sup> those things which are behind, and reaching forth unto those things which are before,  
14 I press<sup>o</sup> toward the mark for the prize of the high<sup>p</sup> calling of God in Christ Jesus.  
15 Let us therefore, as many as are perfect, be thus<sup>q</sup> minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.  
16 Nevertheless, where we have already attained, let us walk by the same rule, <sup>r</sup> let us mind the same thing.  
17 Brethren, be followers<sup>s</sup> together of me, and mark them which walk so as ye have us<sup>t</sup> for an ensample.  
18 (For many walk, of whom I have told you often, and now tell you even weep, <sup>u</sup> that they are the enemies<sup>v</sup> of the cross of Christ;  
19 Whose end<sup>w</sup> is destruction, whose God<sup>x</sup> is their belly, and whose glory<sup>y</sup> is in their shame, who mind earthly things.)  
20 For our conversation<sup>z</sup> is in heaven; from whence also we look<sup>aa</sup> for the Saviour, the Lord Jesus Christ;  
21 Who shall change<sup>ab</sup> our vile body, that it may be fashioned like unto his glorious body, according to the working<sup>ac</sup> whereby he is able even<sup>ad</sup> to subdue all things unto himself.

## CHAP. IV.

THEREFORE, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.  
2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.  
3 And I entreat thee also, true yoke-fellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life.

## Confidence in Christ alone.

in to me,  
all things he knoweth whom I things, hat I may  
o having h is of the faith hich is of  
he power elowship formable  
tain unto  
attained, t I follow that for of Christ  
f to have I do, for- behind, so things  
k for the in Christ  
is be per- in any od I shall  
e have all the same  
gether of so as ye  
have told weeping, cross of  
hose God s in their gs.)  
r the Sa-  
vile body, their working abdue all  
early bo- d crown, my dearly  
eech Syn- mind in  
rus yoke- laboured sent also, rs, whose  
lfe.

m, and the power d the<sup>u</sup> fellowship ade conformable  
s I might<sup>v</sup> attain he dead.  
d already attain- y perfect:<sup>w</sup> but I I may apprehend m apprehended of  
unt not myself to t this one thing I things which are forth unto those  
the mark for the calling of God in  
s many as be per- ed: and if in any minded, God shall  
ere to we have al- walk by the same me thing.  
wers<sup>x</sup> together of ch walk so as ye  
, of whom I have now tell you even e the enemies<sup>y</sup> of  
estruction, whose nd whose glory<sup>z</sup> is earthly things.)  
n<sup>aa</sup> is in heaven; look<sup>ab</sup> for the Sa- Christ;  
ge<sup>ac</sup> our vile body, ned like unto his g to the working<sup>ad</sup> en<sup>ae</sup> to subdue all  
R IV.  
y brethren, dearly d for, my joy and st in the Lord, my  
and beseech Syn- the same mind in  
ee also, true yoke- n which laboured ith Clement also, labourers whose lfe.

# BAGSTER'S LIMP KID-LINED BIBLES.

No. 1. The MINIATURE POLYGLOT BIBLE, price £1. No. II. The MEDIUM POLYGLOT BIBLE, £1 5s.

No. III. The FACSIMILE LARGE-PRINT POLYGLOT BIBLE, price £1 10s.

The FACSIMILE LARGE-PRINT POLYGLOT BIBLE, Quarto, for MS. Notes, price £2 2s.

Theology Library  
SCHOOL OF THEOLOGY  
AT CLAREMONT  
California

A 5502









PJ  
1135  
R4

**Renouf, Sir Peter Le Page, 1822-1897.**

... An elementary grammar of the ancient Egyptian language in the hieroglyphic type. By P. Le Page Renouf ...  
London, S. Bagster and sons, 1875,

4 p. l., iv, 66 p. 24<sup>cm</sup>. (*Half-title: Archæic classics*)

Series title also at head of t.-p.

1. Egyptian language—Grammar. I. Title.

Library of Congress

PJ1135.R4

CCSC/mmb-28600

A 5502

